

ORIENTAL.

THE FARAS-NAMĀ-E RANGĪN, or THE BOOK OF THE HORSE. By "RANGĪN." Translated from the Urdu by LIEUTENANT-COLONEL D. C. PHILLOTT, F.A.S.B. 10×6½, xix.+83 pp. Quaritch. 10s. 6d. n.

[This curious treatise is the work of an Indian who began life as a soldier and subsequently became a recluse and died at the age of 80 in 1835.]

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THE

FARAS-NĀMA-E RANGĪN

OR

THE BOOK OF THE HORSE

BY

"RANGĪN"



PORTRAIT OF SHAH JEHAN

(From a Contemporary Miniature)

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FARAS-NĀMA-E RANGĪN

OR

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BY

"RANGĪN"

TRANSLATED FROM THE URDU BY

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LONDON
BERNARD QUARITCH
1911

TO

THE LORD ST. DAVIDS

THIS LITTLE BOOK IS AFFECTIONATELY DEDICATED

In Memory of Bygone Days

BY

His Old School-fellow and Friend

THE TRANSLATOR

Calcutta, *June*, 1910

INTRODUCTION

The horse has played an important part in the history of the various races to whom the civilization of India is due, and it is therefore natural that it should also have played an important part in the mythology of those races. The legends of the Hindus naturally differ from the legends of the Muslims, but many of the old ideas and quaint superstitions of the two great divisions of the peoples of India have become mingled. Although, therefore, it is often possible to distinguish some superstition as regards the horse as definitely Hindu or definitely Muslim, in many cases it may be assumed, or even demonstrated, that the belief is of mixed origin.

No Eastern treatise on the horse would be complete without a reference to some of the traditions regarding its origin. The present treatise, written by an Indian Muslim, deals with the Indian horse chiefly from a Muslim point of view. But, before giving an account of Muslim traditions regarding the horse, I am tempted to say something gathered from Hindu writings.

Hindu Legends.—Hindu mythology relates that when the gods[1] and demons[2] churned the ocean of milk[3] to obtain the nectar, the first horse, the King of the horses,[4] rose out of the churning together with the Moon, the Goddess of Fortune,[5] the King of the elephants[6] and certain other acquisitions. To Indra, King of the Gods, was awarded the beautiful milk-white long-eared animal.

In the astronomy of the Hindus, the first of the twenty-seven lunar mansions[7] is called *Asvinī*, the Sanskrit for mare. The third sign of the Zodiac is called the "Sons of the Mare," the twin offspring[8] of *Sūrya*, the sun, and a nymph[9] named *Sanjnā*, who metamorphosed herself into a mare. Hindu nymphs, to escape the unwelcome attentions of a suitor, not infrequently assume the form of animals and seek the protection of the being they prefer, and it was presumably for some such reason that *Sanjnā* became a mare.

[1] *Deva.* [2] *Asura* [3] Supposed to be the Indian Ocean.
[4] *Uchchraissravas.* [5] *Lakshmī.* [6] *Airāvata.*
[7] *Nakshatra.* [8] Identified with Castor and Pollux.
[9] *Apsarā.*

These twins are named *Asvinī-Kumār*, or Sons of the Mare: they are the physicians of the Gods.

The sage *Sālihotra*[1] was the first to discover veterinary science, but *Nakula*, the half-brother of Raja *Yudisṭhira*,[2] was the first to compile a book on the subject, and he was one of the twin sons of the twins *Asvinī-Kumār*, his mother being Mādrī, the second wife of the impotent king Pāndu.[3] Nakula lived in the time of the Mahābhārata, and must have compiled his work about 1200 B.C.: his sayings are much quoted in Hindu writings on the horse.

Horse Originally a Winged Animal.—According to Hindu legends, the horse was created a winged[4] animal, one that could fly and run, and no man or God could snare it. Indra wanted horses for his chariots, and requested the sage Sālihotra to deprive the horses of their wings.[5] Accordingly Sālihotra, by his *yoga* or supernatural power, derived by his austerities, accomplished Indra's wish. The horses, now deprived of the ability to visit far-off jungles in search of medicinal herbs, approached Sālihotra and entreated him to write a book on the treatment of their diseases. Sālihotra consented, and composed the first work on veterinary science known to the Hindus. This work was called *Sālihotra* after him; gradually this Sanskrit word came to mean veterinary science in general and also a horse. To-day every regiment of Native Cavalry has its *Sālotrīs*.

Raja Nala of the Mahābhārata, who rode from Oudh to the Deccan in one night, was also a noted judge of horses and famed for his skill in their management.

The Horse-sacrifice.—Besides its use in war, the horse was important in Hindu eyes as an animal of sacrifice.[6] Descriptions of the *asvamedha* or horse sacrifice are found in the Rigveda, 1400 B.C.

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[1] He spent much time with Indra, and was probably in charge of his stables.

[2] The Suzerain King of India at the time of the Mahābhārata.

[3] The so-called father of Yudhisṭhir.

[4] Hence one of the Sanskrit names of the horse is *pakshī-rāja*, or "king of birds."

[5] Indian saises, Muslim and Hindu, call the castors or chesnuts "wings," and believe they mark the scars of the old wounds.

[6] The horse for this sacrifice had to be *syāma-karna* or "black-eared," *i.e.*, all white with black ears.

In the Vedic period, the sacrificial horse was first slain sacrificially (*i.e.*, by severing the head at one blow), and then divided in portions, part being eaten by the attendant priests and part being offered as a burnt-offering. In this age the object of the sacrifice was to obtain wealth, prosperity, and male offspring.

The Puranas, written several hundred years after the Vedas, describe the *asvamedha* as a sacrifice of the highest order. Performed a hundred times, it elevated the sacrificer to the throne of *Svarga*, Indra's dominion, deposing even the King of the Gods. There are many legends describing Indra's terror at beholding the successive performance of the *asvamedha* by terrestrial Kings, and his efforts to frustrate them.

In the succeeding epic period, *i.e.*, after 1200 B.C., this sacrifice was made by kings to demonstrate their claim to supremacy over neighbouring chiefs.

It was then a royal sacrifice, princes alone officiating; every office, even that of gate-keeper, was held by a royalty. The sacrificial horse was liberated and placed under the charge of some noted warrior, preferably a brother, certainly a near relative of the sacrificer, and wandered at will for the space of a year, closely followed by the attendant warrior.

Territory traversed by the horse was proclaimed tributary to the sacrificer. A ruler disputing the claim of paramount sovereignty had to capture the horse and prevent it traversing his dominions. He had then to meet the warrior in charge of the horse in single combat, and, if defeated, the horse was released to continue its journey. At the expiration of the year, the horse was brought back to the king who had released it, and was sacrificed by him with many rites and much ceremony.

Of the kings who performed the sacrifice once, the most noted are Rama of the Solar race, and Yudhisṭhira, half-brother of Nakula, of the Lunar race.

Castes of the Horse.—By the Hindus, horses are divided into the four great castes, Brahman, Kshatriya, Vaishya, and Shudra.

The horse that buries its muzzle up to the eyes when drinking is a Brahman; that which paws the ground while drinking is a Kshatriya; that which sucks in the water is a Vaishya; and that which shies at water and backs from it is a Shudra.

The horse whose sweat has a scent of sandal-wood oil is a

Brahman; that whose sweat has the smell of milk is a Kshatriya; that with the smell of fish is a Shudra; and that with the smell of *ghī* is a Vaishya.

The Brahman horse is brave in battle; the Kshatriya horse, even if it breaks down by riding, bears its master to the end of the stage; the Vaishya horse gallops and shies; the Shudra horse is a coward in war, throws its master in fight, and flees away, terrified.

According to some Hindu writers, horses are descended from water, fire, air, and the deer,[1] each of these classes corresponding to the four castes just enumerated. Raja Sir Sourindro Mohan Tagore, in his pamphlet on the Indian horse, tells us, on the authority of a Rishi named Parāsara, that horses are classed according to the five elements, and that under the Ether class come "those who always gallop, who run very fast while in a temper, and who can easily jump over moats that are beyond the jumping power of other classes of horses."

Qualities of a good Horse.—"Nakul has said: 'A good horse should have its ears, its legs, its neck, and its quarters high, and the hair of its mane soft and fine; its loins should be well-developed; its fore-legs[2] fine; the circumference of the hoof considerable; the chest broad; the ears small; the palate red;[3] the teeth long, narrow, and white. The head should be 28 fingers'-breadth in length; the ears 6; the palate 4; the neck 40; the back 27; the loins proportionate to the back; the dock 1 span; the yard 1 cubit; the testicles 4 fingers'-breadth; the chest 16; the height, from the head to the hoof, 70 fingers'-breadth; the mouth, the head, the fore-legs, and the mane, should all be long; the chest, nostrils, forehead, and hoofs large; and the lips, the tongue, the palate, the yard, the dock, the ears, and the testicles small. Such a horse is of the best.'"

Another Indian, however, states: "Nakul says that the ears should be 6 fingers'-breadth in length; the pasterns 4; the back 27; the height[4] 80; the chest 16 in breadth and 27 in length; and the

[1] Earth?

[2] Fore-legs like a deer are often considered a sign of pace. According to some Hindu writers the best horses should travel 2,400 cubits in 128 twinklings of the eye.

[3] A horse with a black palate is unlucky.

[4] *Sar o qadd*, "the head and stature"; apparently the height to the top of the head.

neck long up to 40. So says Nakul, but Hāshimī gives the following: 'The height (measured by a line) 100 fingers'-breadth; the length from the head to the tail 160; the girth round the stomach 100. To measure the girth, the belly should be encircled with a thread, both the ends meeting over the navel. To measure the height, give a line to an assistant, and carry it from the shoulder to the hoof and so measure. To measure the length, run a line, with the aid of an assistant, from the corner of the eye to the root of the tail.'"

On Whipping.—"If a horse neigh much, the whip should be applied to its head; if it trip, to the flanks; if it spin round like a compass, to the belly; and if it plant its fore-feet, and refuse to move, the reins should be left slack and the horse should be flogged on its quarters. Should it not go straight but shake its head, it should be flogged on the neck; and should it then show no fear it should be struck between the ears.[1]

"The rider should sit firm and keep his eyes on the horse's ears; he should keep his waist firm and should stick to the horse's back, and treat the horse with sympathy and not flog it unnecessarily. A man who observes all these points is worthy of being called a *shāh sawār* or horseman."

Muslim Traditions.—As regards Muslim traditions, I cannot do better than extract passages from the *Fars-Nāma* of *Muḥammad 'Abdᵘ 'llah*, an Urdu work lithographed in Lucknow:—

"The horse is the noblest of beasts. God created it for mankind to ride on and made it well-formed and the most beautiful of all riding animals. Allah has said: 'And [he hath given you] horses, mules, and asses that ye may ride them, and for your ornaments.'"[2]

"In the *Ḥadīṣ*, too, mention is made both of the nobility of horses and of the merit that accrues to fighters for the Faith. Allah has said: 'Make ready, then, against them, what force ye can, and squadrons of horse.'"[3]

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[1] In Rajah Sir Sourindro Mohan Tagore's pamphlet we learn, "The horse should be whipped on the chest when he is frightened, at the mouth when he goes the wrong way, on the tail when he is furious, and on the knees when he is wanted to move. Whipping at wrong places produces many vices in the animal; so great care should be taken in whipping with reference to the temper of the animal."

[2] Qur,ān, xvi, 8. [3] Qur,ān, viii, 62.

"The *Anṣār*[1] (may God be gracious to them) asked the Chosen Prophet (the Peace and Blessing of God on him) what action was most pleasing to God. In reply the following verse was sent down from heaven: 'Verily God loves those that fight for Him in lines, as though they were a compact wall.'"

"Allah[2] has also said: 'Horses—good is knotted in their forelocks till the Judgment-Day' [*i.e.*, as long as they exist], and, again: 'How excellent is the horse, for its rider is honoured and its owner is evidently not in want.'"

"It is, too, said that in a religious war, when a Muslim rider repeats the *Takbīr* and *Tahlīl*,[3] his horse repeats them with him in his heart, and the merit so obtained is written down on the credit-side of the rider in the 'Book of his Actions.' There is a tradition, too, that any owner who makes a nose-bag for his horse, will have entered by God, in the 'Book of his Actions,' merit equal in amount to the measure of barley that the bag contains. Imām Abū Ḥanīfah of Kūfah (God's mercy on him) has said: 'The flesh of the horse is unlawful, for it is a most noble animal and a cause of victory to Islam in fight; therefore, too, it is preferable to avoid selling horses to those foreign nations with whom war may arise.' Burāq,[4] the animal sent from heaven for the Prophet's Ascension (*miʿrāj*), was a species of horse."

Horse Created of Air.—"According to a Muslim tradition, the horse was created from air, as was man from dust. First God addressed the South Wind: 'O South Wind I desire to create out of thee a being; so collect thyself.' The wind did so. Then God created out of it a bay horse and said, 'I have called thee *Faras* [Arabic for horse] and fixed Arabia as thy dwelling place, and bestowed on thee the colour of bay, and attached to the hair over thy forehead—that which falls over thine eyes—Good-Fortune.[5] Thou art the chief over animals. Where thou goest, there man will follow thee. In pursuit or in flight alike, thou wilt

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[1] *Anṣār*, "Helpers," are those of Medinah that helped the Prophet after his Flight.

[2] These are sayings of Muḥammad.

[3] *Takbīr*, "God is Great." *Tahlīl*, "There is no God but God."

[4] In pictures, Burāq is represented as a winged animal with a woman's face.

[5] Perhaps this tradition accounts for the objection many saises, Muslim and Hindu, have to cutting off the forelock of polo-ponies.

excel; for without wings thou wilt fly. Great persons will adorn thy back, and by thy means wealth will be obtained.' Then the hand of Fate affixed the seal of Good-Fortune, *i.e.*, a white spot on the horse's forehead."

First Man to bestride a Horse—Solomon's Horses.—"The first man to bestride a horse was the Prophet Ismā'īl son of Abraham (peace on both of them). God gave him permission to summon the horses to him. He chose the best and most high-spirited and tamed them. In King Solomon's time only one of these horses remained, known by the title *Zādᵘ-'r-Rakb* or the 'Provision of the Travellers,' and from this one stallion are descended all Arab horse-flesh.[1] The Arabs in their conquests introduced their horses elsewhere. All the horses of the world are off-shoots of the Arab breed; they have changed their appearance owing to change of climate, soil and food. Where the soil is rocky, horses are bay; where it is soft and light in colour, they are *nuqra,ī*."[2]

Marks of Breeding in an Arab.—"The signs of a well-bred Arab horse are thin lips; nostrils with fine edges; nostrils wide and open; head long and lean; skin soft; the hair of the mane and tail long; the chest broad; the joints clean and without flesh. Further, according to the sayings of the ancients, a well-bred horse is known by its manners rather than by its shape. A handsome horse that is ill-mannered must be reckoned also ill-bred."

Qualities of a well-bred Arab.—"For breeding purposes, the Arabs take pains to select stallions and mares that are fast, intelligent, affectionate, and of proved endurance. A well-bred Arab will rarely allow itself to be ridden except by its owner. It will restrain all its desires while its rider is on its back, refraining even from staling. A well-bred horse will not eat the leavings of another horse; it will also evince great delight in pawing in clear fresh water. Often, too, by the keenness of its powers of sight, smell, and hearing, it preserves its owner from danger. It rejoices when its master rejoices, and grieves when he grieves; and it fights with him against his enemy. A horse of pure breed can be distinguished by these points."

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[1] *Zādᵘ-'r-Rakb* was given by Solomon to the well-known tribe *Azd*, who bred from this stallion freely.

[2] Cream-coloured, Albino.

The Prophet and Horses.—"The Arabs honoured horses even before Islam; but when the Prophet testified to the nobility of horses, to cherish them became part of the Arab religion. It is said that, when the tribes of Yemen first embraced Islam, they sent to the Prophet, as a present, five noted mares of pure breed and of varied strains. The Prophet left his tent and went out to meet them,[1] and stroking them said, 'A Blessing on you, oh Daughters of the Wind,' adding that whoever kept a horse for the service of God would be counted equal to one who gives alms day and night in public[2] and by stealth."

The Prophet Rode Races.—Keeping a horse has no special religious merit, unless the horse is kept for a *jihād* or for some religious purpose.

Horse-racing is not forbidden by Muslim law. Riders may bet, though not the onlookers. The Prophet himself rode races.

The Zīnat^u 'l-Khayl.—Munshi Muḥammad Mahdī, a noted horseman and salotri, and the author of the "*Zīnat^u 'l-Khayl*," a very popular Urdu work written in A.H. 1257 (=A.D. 1841) to which reference is frequently made in the following pages, tells us that while compiling his work he consulted treatises by the following authorities: Yūsufī of Delhi; Rangīn; Niẕām^u 'd-Dīn of Īrān; Ḥājī 'Abd^u 'llah Wahhāb of Bukhārā; Nakul of India; Hāshimī of Iṣfahan; and Ṣafī. He also consulted the Aswa-Darpan, besides other works by unknown and unnamed authors.

The War-horse.—He writes: "That horse is fit for war that has its eyes black, fine, and alert like the eyes of the gazelle; its lips and nostrils fine and thin; its ears small and close together;[3] its forehead flat; and its tongue long: it should hold its head and neck aloft with the pride of the peacock, and should walk with the proud gait of a bride: its head should be small, its chest broad, its quarters large, its teeth even and good to look upon, its mouth deep, its nostrils open,[4] its fore-arm strong, its body elegant in

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[1] *Istiqbāl.*

[2] In certain cases, giving alms in public is considered praiseworthy; for instance, in coming forward with subscriptions to induce others to give.

[3] *Mile nazdik*, may mean either "set on high up on the head (and consequently close together)," or "curved so that the tips come close together, when the ears are pricked."

[4] Wide open nostrils indicate large lungs.

shape, its thighs full and stout, its back short and curved, its hoofs round and hard, its dock fine, its legs hard and straight like cane, and the tendons dry and well-defined : its legs should not be too long, but beautiful and muscular ; its knees should be far apart ; its ears should be erect and ever trying to meet; when the horse moves, it should hold its dock aloft like a standard; its pasterns should be strong, its testicles small, its belly full and not tucked up, its neck well-arched,[1] the chin being held near the chest; and the hair of its mane and tail should be long and thick, with fine glossy hair hanging straight down."

Horse not Unclean.—From the same writer we learn that according to Muslim tradition "Food left by a horse is not unclean ; neither is its sweat, nor its foam, nor any moisture from its mouth."

Alms.—The following "cheap and beneficial" form of alms-giving[2] should recommend itself to those Muslims who have practical as well as pious minds :—

"Tell the sais to deduct one handful from each morning- and evening-feed[3] and to set it aside. On Thursday night[4] sell the quantity of grain thus obtained, buying with its price, sweet-meats. Repeat the *Fātiḥa*,[5] and distribute the sweets amongst the poor. Further, take a pice—or half a pice—worth of *ispand* seed and fumigate with it."[6]

Ill-omened spots for Stabling.—It is interesting to learn that, "A horse should not be stabled in an empty[7] house, nor in a cemetery, nor opposite any grave or ruin, nor near a burning-ghat, nor on an old battle-field, nor in a Hindu temple, nor in the street, nor in a dark room inhabited by an owl; for if it be stabled in or near such places it is liable to go mad."[8]

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[1] *Ghūnghat k.*—an idiom.

[2] *Ṣadqa-o-khayrāt ;* technically *ṣadaqah* is alms given to avoid calamity, &c., and *khayrāt* is good works in general.

[3] Horses, belonging to Indians, are usually given grain only twice a day.

[4] That is, the Muslims' Friday night, the night of their Sabbath.

[5] The *Fātiḥah* or "opening" chapter of the Qurān.

[6] The incense is pleasing to the Angels. *Ispand* is the *ḥarmal* Peganum Harmala.

[7] *Khāna-yi khālī rā dīv mī-gīrad*, "Demons occupy empty houses," is a common Persian saying.

[8] According to Raja Sir Sourindro Mohan Tagore's pamphlet, the

Invocations.—When a Muslim buys a horse he should repeat the following Arabic *tasbīḥ*, exhaling the breath over the horse's forelock; then the horse will never fail in faith to him as long as he possesses it: "In the name of God the Compassionate, the Merciful. Holy is God; and Praise be to God; and there is no deity but God; and God is Great; and there is no strength nor power except in God the High, the Mighty. What He wills happens; and what He does not will, does not happen."[1]

If his horse is restive on mounting, let him repeat this charm in each ear: "In the name of God the Compassionate, the Merciful. In the name of God; there is no strength nor power except in God, who has guided us up to this; for we could not have been guided had not God guided us. Holy be God, who has subdued these cattle for us! else we could not have mastered them."[2] Or else let him repeat the following: "In the name of God the Compassionate, the Merciful. Do they not see that We have created for them, from amongst the creations of Our Hands, domestic animals of which they are the masters, and that we have humiliated these for them; for some are for their riding and some for their eating?"[3]

LIFE OF THE AUTHOR

Life of the Author.—Sa'ādat Yār Khān, the author of this *Fars-Nāma*, wrote under the *takhalluṣ* of "Rangīn." His ancestors are said to have come from Turkey. Rangīn was the son of Ṭahmās Beg, Khān Bahādur, I'tiqād Khān, and was born at Delhi. His father fell on evil days, which resulted in his leaving Delhi for Lahore and taking service as an officer of cavalry, first with *Nawāb Mu'īn[u] 'l-Mulk Bahādur* (better known as Mīr Mannū) son of the *Wazīr[u] 'l-Mamālik, I'timād[u] 'd-Dawlah, Shahīd*, and afterwards with three other princes or nobles. "Rangīn," his son, first followed in his father's footsteps, serving in the cavalry; but

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stable should be so constructed that the horses stand there facing north. Lights should be kept burning all night. Fowls, a goat, a cow with its calf, and small monkeys should be kept in the stables; but if bees build in them the horses will die.

1 Part of this is the *tasbīḥ* usually repeated after the fixed prayers.

2 Qur., xliii, 12.

3 Qur., xxxvi, 71 and 72.

afterwards adopted the life of a recluse. He gives some hint of this in his introduction to the present work. Now when a European catches "religion" he joins a crowd and makes a noise; he either shouts from a platform in a music-hall, or else beats a drum in the Salvation Army. An Oriental, on the contrary, goes into the wilderness and seeks God in lonely places. So acted "Rangīn," but what the sorrow was that drove him from the abodes of men is not known. He is said to have been a good-looking youth, of prepossessing manners, fond of society, not averse to wine-parties, an entertaining companion, and possessed of a wit, nimble, mischievous, flippant and obscene. He was a pupil of the well-known poet Ẕahīr[u] 'd-Dīn, 'Ḥātim *takhalluṣ*,' and a friend of the poet Mīr 'Inshā' Allah' (*takhalluṣ* 'Inshā'), of Delhi. He was the author of several *Dīwāns*, four of which are known. Perhaps the best known is one in Urdu, very indecent, which introduces the slang of the harems of Delhi and Lucknow. One of his ribald or flippant poems is a eulogy on the Devil; it opens with the words *Na'ūẕ[u] bi 'llāh* instead of the usual *Bi 'sm[i] 'llāh*. Another is entitled "*Mihr o Māh*," and is a story of a Sayyid's son and a jeweller's daughter, who lived at Delhi in the reign of Jahangir. Of his prose works, one was called the *Majālis-i Rangīn*; in it the author criticized all, or most, of the well-known poets, including Shaykh Sa'dī. The popularity of his *Fars-Nāma* is sufficiently attested by the fact that it has been through many editions.

"Rangīn" died at the age of eighty, in *Jumāda 's-S̤ānī*, A.H. 1251 (= October A.D. 1835). In the year of his death he stated that he would not survive to see the new year, as his mind had unconsciously composed a *tārīkh* giving that very year as the date of his decease, adding that a similar prognostication by his master Ḥātim had proved true.

NOTES ON TEXT-MATTER

Notes on the Text-matter.—Some of the receipts in this translation should prove interesting to officers of native cavalry. All that is to be found in these pages is not merely quaint or ridiculous. No sawār shows his horse at *darbār* without first administering his favourite spices to make it drink deeply, while

no frontier officer can have observed an attenuated thirteen-hand pony draw, between sun-up and sun-down on a scorching June day, its ikka-load of fat ghī-perspiring Baniyans from Kohat to Khushalgarh and from Khushalgarh to Kohat, a distance of more than sixty miles on a road not devoid of hills, without having been struck with the invigorating powers of *nihārī*. Native cavalry regiments in the north still "soil" their horses by the system of *khulā-qaṣīl*, while, for fattening for the Spring fairs in the Punjab, native dealers employ the method of *bandqaṣīl* exactly as detailed on pages 16-17. A Raja who kept a large stud of elephants for tiger-shooting told the translator that unless he laid up his elephants and "soiled" them during the rains, they were unfit for hard work in the following cold weather. What is suitable for India is not suitable for England, and *vice versâ*. Indian country-breds will eat and thrive on food that would probably kill English horses. In the Persian Gulf and elsewhere, locusts, fish, and dates are regarded as legitimate food for cattle and horses; in Thibet, the *ṭānghans* are given pig's blood and raw liver; in the cold regions of Central Asia meat is regarded as a necessity for horses.

Fantastic Colours.—With the introduction of Government stallions, old-fashioned fantastic colours amongst horses have disappeared and with them the very names of those colours. White horses with black spots the size of a rupee, may still perhaps be occasionally found in circuses, but white horses with black ears, or horses with black bodies and white legs, or white bodies with black legs, or with legs of four different colours, may be searched for in vain; yet once these and many other colours were sufficiently common to merit distinct names.[1] Here and there an aged horse-dealer survives who recollects the old-fashioned artificial paces and their names. For the technical terms about horses, as also for the technical terms of falconry and cocking, and the names of birds and plants, &c., the dictionaries are not to be relied on. The vocabulary in the Appendix has been compiled not merely from old

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[1] "The animals most liked are the stallions of Marwar or Kathiawar. White horses with pink points, piebalds, and leopard spotted beasts are much admired, especially when they have pink Roman noses and light-coloured eyes with an uncanny expression. Their crippled, highly arched necks, curby hocks, rocking gait, and paralytic prancing often proclaim them as triumphs of training."—*Man and Beast in India.*

MSS.: the practical portions have been verified in discussions with old-fashioned dealers. It is hoped that this technical vocabulary, as well as the note on sign-language, will prove of some practical benefit to native cavalry officers attending horse-fairs. Further, some acquaintance with lucky and unlucky marks may prove not unuseful when purchasing from breeders.

Those interested in the old-fashioned Indian horse, the horse of "another world and another time," should study Lockwood Kipling's chapter on horses and mules in *Man and Beast in India*, as well as 'Ali Baba's' inimitable *Twenty-one Days in India*.

My acknowledgments are due to Jemadar Sardār Khān, formerly of the 3rd Panjab Cavalry, who for more than thirty years followed his hereditary profession of *sālotrī*, and, in spite of an English technical training of several months, earned the gratitude and affection of all ranks with whom he served.

D. C. P.

CONTENTS

FARS-NĀMA

CHAPTER I

REASON FOR WRITING THE BOOK

Let me acquaint the reader with a small portion of my private history.

Fortune had oppressed me and a great cloud of grief overshadowed my heart. I said to myself: "This world is a transient one, and God alone knows how many days remain to me in it. Why should I fruitlessly spend my life; why recklessly waste my time? My wife and children—what are they but enemies? In this world none helps another in time of real need. My family will eat what they can, and then forsake me, while trouble will fall on my solitary head and I—I shall be alone with my grave." My mind was filled with this gloom; I ate not and I slept not. I sought only release from my pain, and took ceaseless counsel with my own soul; but the knot of the difficulty could not be untied, for no plan came into my mind. In my despair I quitted my home and wandered in the desert; I shunned the abodes of men like a wild beast. Nowhere could I find rest: I wandered and wandered ceaselessly.

For long I bore my house on my back, till one day, returning to my senses, I said to my heart: "How long wilt thou abhor life? Abandon this futility and return to the dwellings of men." In this new frame of mind I found myself in Lucknow. I had two old friends in that city, Muḥammad Ba<u>kh</u>sh, better known as Miyān Machchhū, and his younger brother Miyān Qādir—(God bless them all their days, and keep them from grief! May they be rich in this world and rewarded in the next! May health and wealth ever be their portion!). They took me to their home and laid their all before me; what was theirs was mine; amongst us the words "mine" and "thine" ceased to exist. I was overwhelmed by their kindness.

One day my friends were turning over my writings and came

upon my *Book of the Horse* (*Fars-Nāma*); they were delighted with its contents, for they were ever fond of horses and riding. Laughingly they asked me why I had written it in prose, and added, "To please us, write it in verse." When they pressed me on the matter, I yielded against my will, and turned it into verse.

Let a blessing abide in every abode that possesses a stable for a steed!

CHAPTER II

ON THE POINTS (*WAṢF*) OF HORSES

You should first read the chapter *Al-ʻĀdiyāt*[1] or "the Chargers," in which God has taken an oath by horses. The Prophet loved horses, and so, too, did ʻAlī the Chosen; for no animal surpasses the Horse—unless, indeed, it be Man. Every person of understanding knows that horses are the noblest of animals. Now the reader must know that there are five kinds of defects in horses, which I will describe in detail, in five sections. The worst defect of all is that in the "feathers" (*bhaunrī*); next is spavin (*haḍḍā*) and bog-spavin (*motaṛā*). After that comes defective and ugly conformation (*qabāḥat ṣūrat kī*); then bad colour; and lastly ill-manners (*qabāḥat dhang kī*).

CHAPTER III

ON "FEATHERS"

In the first section I will describe the various "feathers" in horses.

If there be only one whorl[2] in the centre of the forehead, it is not to be regarded as an ill mark; but if there be two on the forehead avoid that horse and do not dream of buying it.

If there be three, or four, or five, feathers on the forehead, it is equally inauspicious. Mughals call them *k͟hosha*,[3] and will not even

1 *Lit.* "running horses," *i.e.*, swift horses.
2 In the *Zīnat*^{u} *'l-K͟hayl* called *agnī* "fire."
3 *K͟hosha*, "a bunch of grapes, an ear of corn, &c."

look at the horse. The Punjabis call them *dogar*.[1] *Sīngan*,[2] *chimṭā sīngan*, *qainchī* or *chaqqar* are other names for the defect. Others call it *menḍhā* (a ram), saying, "Buy it not; it will butt you to misfortune." No expert would buy such an animal, for ill-luck ever goes with it.

If the feather is so situated that the ear, pulled down, can reach it, it is a *sīngan*; but if so far below, that the ear pulled down will not reach, it is called *ānsū ḍhāl*. The latter is not a great defect, except in the eyes of Hindus. If there is a feather under the throat, it is called by the Hindus *kanṭhī*.[3] The Mughals, however, call this *hamiyān-i zar* ("purse of gold"). All alike consider it a lucky mark. The above is the name whether there be one feather or more below the throat. If there is a feather lower down than the *kanṭhī*, *i.e.*, on the neck, it is called *deo-man*[4] and is considered lucky. Below that again, on the chest, a feather is called *hardāwal*:[5] it is unlucky, and dangerous to life. Shun buying such a horse, unless, indeed, it also possesses a *deo-man* feather to counteract the bane of the other.

If the horse has a feather near the top of the fore-arm, the horse is called "foul-sided" (*ganda-baghal*),[6] and all Mughals,[7] except the Qizil-Bāsh, consider it inauspicious. Others, however, consider the mark indifferent, neither good nor bad.

A small feather underneath the belly is called *gom* ("a centipede") by the Mahraṭṭas, and is considered by them unlucky. Other races, however, do not consider it so.

If the feather on the belly is inside of the girth-place, it is called *Ganga-pāṭ* ("width of the Ganges"); it is lucky and increases the price of a horse.

A feather low down on the fore-arm, if it points downward, is

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[1] *Sekhan* in the *Zīnatᵘ 'l-Khayl*, probably for Sanskrit *shekhar*, "crest, top-knot."

[2] Probably connected with the words for "horn."

[3] *Kanṭh*, H., "throat," and *kanṭhī* "anything worn on the throat."

[4] *Deo-man*, "divine jewel."

[5] *Hardāwal* (between the forelegs ?), for *harāwalī*, garland ?

[6] In the *Zīnatᵘ 'l-Khayl* a horse is called *ganda-baghal* if it has a feather on the knee, the thigh, the armpit, the yard, or the root of the tail.

[7] *Mughal* is in India a name often given to Persians. In Behar it is applied to Kābūlīs, perhaps because they usually speak Persian.

called *khūnṭā-gāṛ* ("driver in of a peg") and is lucky: but if it points upwards, it is called *khūnṭā-ukhāṛ* ("uprooter of the peg") and is baleful; buy not the horse, even if you get it cheap.

A feather inside the top of the fore-arm is called *bhujbal* (strength to the fore-arm); keep the horse and ride it.

Two feathers at the roots of the ears or on the top of the head are called *arbal.*[1] If there is only one such feather it is unlucky.

One feather at the root of the mane is called *sāpan.*[2] If there is only one on one side, it is unlucky; but if there is one feather on each side, it is lucky and is called *nāg.*[3]

If there are several such feathers, the number on one side even and on the other odd, don't accept that horse even as a gift. In short, do not buy a horse having an odd number of feathers, but buy one with an even number.

Any feather that comes under the saddle is called *chatur-bang*[4] and is considered unlucky, especially by the Rajputs. Don't buy a horse with such a feather; don't even let one stay in your village.

If a feather occurs on the *sāghirī*[5] it is called *ḍank-ujāṛ*[6] and is avoided by high and low.

CHAPTER IV

TRADITIONAL[7] DEFECTS

ACCORDING to Islam there are two chief defects, one brings ill-luck, the other is a fault in temper: the first is *arjal*;[8] the second being unsteady and difficult to mount (*bad-rikāb*). These are the only two defects mentioned in the Traditions of the Prophet.

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1 In the *Zīnat^u 'l-Khayl* feathers are also so called if found on the temples, or on both sides of the chin.

2 *Sāpan* or *sānpin*, H., a female snake; also a disease in which the hair falls off. In Panjabi *sānpan* is an earthworm.

3 *Nāg* has many meanings, but in this connection it probably means "cobra."

4 Also *chatar-bhang*; according to some dealers, a feather on one side of the withers. This word is doubtless a corruption of the Sanskrit *chhatra-bhang*, "breaking the royal umbrella," *i.e.*, ruin to dominion.

5 The space betweeen the anus and the yard; also the anus.

6 Sting-uprooter?

7 *'Uyūb-i shar'ī.*

8 In Hindi *jamdūt*; having one hind white; either leg; *vide* page 9.

CHAPTER V

ON SPAVIN, ETC.

In this chapter we will treat of spavin and bog-spavin, &c.

On the inside portion of the houghs[1] there are situated certain veins which are connected with the horse's yard. A swollen condition of these veins indicates the disease called bog-spavin (*moṭrā*). If these soft swellings are small, it matters little. If large, they are an unsoundness.

If you examine the same spot and detect a bony projection, know that that is bone-spave (*haḍḍā*). Let the seller "gas" as he may, give no ear to his multiloquence. If the spavin is pointed, the horse is lame and will be the curse of your life. If, however, the bony excrescence is flat and even, the spavin is called *chipṭā*;[2] you can gallop a horse with *chipṭā* where you like. Even good judges find it hard to detect *haḍḍā*.

If a horse has swollen knees, avoid it; for it has what are called "capped knees" (*zānū,ā*), and is unsound. Do not purchase it.

If a small bony projection is found on the cannon-bone,[3] it is called a splint (*bel-haḍḍī*).[4] It is not considered very bad as it can be soon cured. The English, however, object very much to a splint.

If there is a thickening of the coronet[5] of a fore-foot,[6] buy another horse to help it; for if it is not yet lame, it will certainly become so. This swelling is called "ring-bone of the fore-foot" (*chakāwul*), and is a disease to be feared. If the thickening is on a hind-foot, get rid of the horse at once; for it has got "ring-bone on the hind-foot" (*pushtak*). If, however, the swelling is higher up, it is called "false ring-bone" (*gānā*), and need cause you no anxiety. The unsightliness, however, will always remain.

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[1] *Pichhāṛe pā,on ke ghuṭne.*

[2] *Lit.* "flat."

[3] *Nalī.*

[4] Also *ber-haḍḍi.*

[5] *Bhon* or *bhaun*, f. the coronet; also the eyebrow.

[6] *Hāth kā sum.*

If the horse has soft swellings on the inside or on the outside of the fetlock,[1] whether larger or smaller than an egg, do not be anxious. Although outwardly an unsightliness, they are in reality a blessing. Muslims and Hindus alike call them "wind-galls" (*bayẓa*).[2]

Some horses have two wart-like excrescences on each side of the mouth of the sheath. If these are the size of a date-stone, or a little less, they are called *thanī*; but if very small indeed, they are called *manī*. A horse with *thanī* (*thanī-dār*) is dangerous to its owner, but one with *manī* (*manī-dār*) is not dangerous.

CHAPTER VI

EYESORES AND DEFECTS

This chapter treats of what is considered unsightly by experts.

If a horse has large projecting teeth like a camel,[3] it is called underhung (*shutur-dandān*, "camel-toothed").

A horse with a projecting forehead is called by the Mughals "ugly-browed" (*qubḥ-peshānī*).[4] All judges consider this a sign of bad temper.

A horse with loose flapping ears is called "lop-eared" (*pareshān-gosh* "scattered eared"). The people of Kābul[5] consider this a mark of strength, but these alone approve of this unsightliness. I dislike it.

A horse that will not arch its neck[6] is considered good by none and is styled "plank-necked" (*takhta gardan*). The Mughals, however, do not consider this a defect.

A horse with very high and unsightly shoulders is called "ox-shouldered" (*gā,o-shāna*).

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1 *Muṭh*, *lit.* fist.

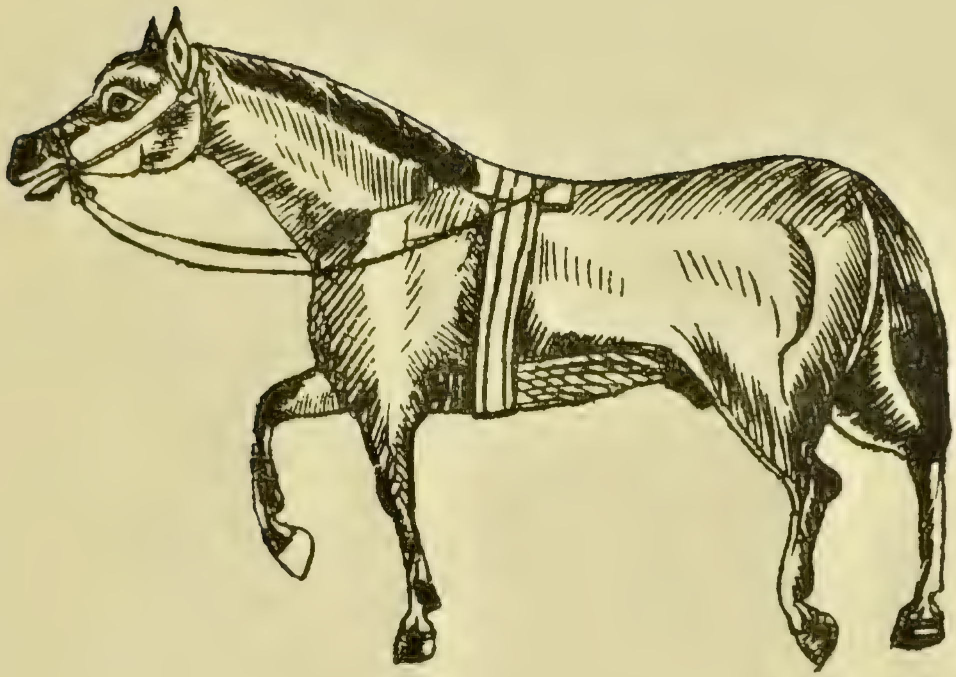
2 *Bayẓah*, Ar., an "egg."

3 A camel has, of course, no teeth in the upper jaw.

4 Should be *qabīḥ*, adj.; *qubḥ* is a substantive.

5 *Wilāyat.*

6 *Jo kunḍā nahīn kartā hai*; (*kunḍā* "a hook").



A "PLANK-NECKED HORSE"

(From an Indian Drawing)

Experts call a horse with a straight-dropped hind-leg and houghs little bent "cock-legged" (*murgh-pā*).[1]

A horse with triangular quarters is called "wedge-like" (*tabar-gūn*).[2] No dealer would buy one, for it will never put on flesh.

A horse that is "knock-kneed[3] behind" is called *kulach* ("cow-houghed"). Fat or lean, such a horse will travel well. It will suit a soldier but never a dealer.

A very hollow-backed horse will not carry weight. The Mughals call it "saddle-backed" (*zīn-pusht*) and regard it as a curiosity. The Hindus, however, like it and call it *kachchhā*.[4]

A horse with its belly touching its back will never bring credit to its master; for whether small or big it can nowise be fattened. Such an animal is called "gazelle-bellied" (*ahū-shikam* = herring-gutted); it will be a poor-feeder.

A horse with flat, spreading, and brittle feet is called "pancake-hoofed" (*chapātī-sum*). It will knock up if ridden over stones or on hot sand.

A horse with bent hoofs, whether bent much or little, will certainly trip badly; such a horse is called "ass-footed" (*khar-suma*).[5]

A horse that goes wide behind is called by the dealers *kushāda-raw*. Indians think this a defect, but not so the Mughals.

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[1] Apparently sickle-houghed or cat-hammed horses were formerly admired: perhaps old-fashioned swordsmen found them quicker at "jumping off." *Murgh-pā* is now sometimes, but incorrectly, applied to a horse with straight pasterns.

[2] *Tabar* is a battle-axe, triangular in plan as well as in section. In a *tabar-gūn* horse the quarters viewed from behind are triangular and probably narrow to a point behind; the horse is usually goose-rumped as well.

[3] The author uses the term *pā,on kā ghuṭnā* for hough (for *kūnch*, H.). A knock-kneed man is also called *kulach* or *kulanj*. In the *Zīnat^u 'l-Khayl* the word is written *kuchal*, perhaps a copyist's error. "Houghs in, elbows out," is a cant phrase in the Arab stables.

[4] Also *kachchhī*, supposed to have originally been a breed from the province of Cutch (*Kachh*). The more effeminate Hindus would naturally prefer a saddle-backed horse.

[5] According to the *Zīnat^u 'l-Khayl*, this means that the hoof is hollow and the sole rugged. One would expect the term to mean "with contracted heels."

CHAPTER VII

ON THE COLOURS AND MARKS IN HORSES

A white spot on the forehead sufficiently small to be concealed by the tip of the thumb is called a "star" (*sitāra*). This mark is sinister and ill-omened, unless there is also some white in the legs. Avoid the malignant influence of a *sitāra*.

If the star is too large to be concealed by the thumb-tip it is called a *ṭipal*, and exerts no malignant influence on the purchaser.

If the *qashqa* or white mark[1] on the forehead extend to the eyes, the horse is called *māh-rū* or "moon-faced." Though unsightly this mark is auspicious.

If there are, in the blaze, hairs the colour of the rest of the body, shun the horse; for the mark is baneful in the extreme, and experts call that horse a "scorpion" (*ʿaqrab*).

A horse with one wall-eye will cause its owner dole. Such a horse is called *ṭāqī*[2] and will cause its master to be stripped bare. Buy not such a horse, not even for 5 per cent. of its value; for it is a parlous beast.

If, however, the horse is "human-eyed" (*ādam-chashm* = with two wall-eyes), there is no need to be alarmed. Such a horse is called *chaghar*. Though in reality a *chaghar* is lucky, it is outwardly foul to look at.

If the off-fore is white, the horse is called flower-footed (*gul-dast*).[3] Buy it, though dear: but if the contrary foot be white, regard the animal as you regard poison; rise and flee from it. Such a horse is called "left-handed" (*chap-dast*)[3] and is unlucky.

If there are coloured marks in the white, the horse is known to brokers as *padam*,[4] and considered, by all castes in India, to be

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[1] *Qashqa* or *qashqā*, T., is a general term for a white mark on the forehead of an animal; also the sect-mark on the forehead of a Hindu.

[2] Called by the Afghans also *sulaymānī ānkh* or "onyx-eyed." A piebald horse with one wall-eye is not considered inauspicious by many.

[3] The author of the *Zīnat*ᵘ *'l-Khayl* reverses the order, and calls a horse with the off-fore white *chap-dast*, &c. This is apparently a copyist's slip. Modern Persians, however, call that horse *chap* which has the off-fore and both hind white.

[4] *Padam* the lotus; the name of certain spots and moles.

lucky. The Mughals of Persia, however, object to it, calling it "spotted" (*khāl-dār*); they consider it worthless.

If a horse has either the near- or the off-hind white, it is defective and is called *arjal*.[1] Do not buy it, for it is grievously faulty. If the seller says to you, "Oh, but there's white on the forehead, too," do not give ear to his specious words, for the Prophet has said that an *arjal*[1] is bad; what else, then, is there to be said?

If a horse is either mouse-coloured (*sor*), or else a grey with the underlying skin in patches of white and black[2] (*sanjāb*), the people of Hindustān[3] and the Panjab do not consider it bad, but the Persians do. The latter say these colours are objectionable because Yazīd[4] often rode such horses.

If asked the best colour for a horse, reply "bay" (*kumayt*). A khākī dun (*khing*)[5] comes next, and then a dun with black mane and tail and black knees (*samand*). Next comes a cream horse spotted or splashed with other colours (*abrash*)[6] and a dun-coloured horse with black list and ears (*kānūn*).[7] Next piebald or skewbald (*ablaq*), and *boz* or light grey,[8] but that *boz* which is black-eyed (*qara-qūz*, T.). Next black (*mushkī*) and a bright-red dun with a "list" (*qullā*).[9] After these two come a splashed red-roan (*garrā*), and a grey with a dark mane and tail (*sabza*). Next in order comes chesnut (*surang*), and next a cream-dun with cream mane and tail (*shirgha*). After this comes a horse with four white stockings and a blaze (*pach-kaliyān*), and next a horse flecked with white hairs (*chāl*).[10]

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[1] *Vide* page 4 and note 8, page 4.

[2] Sometimes the patches are distinct only when the horse is wet.

[3] Hindustan, *i.e.*, the upper Ganjetic plain, Oudh, the former N.W.P. and Behar.

[4] Yazīd, the King who despatched Shimr to kill Ḥusayn on the "Plain of Anguish."

[5] The colour of Multānī clay. The term *khing* is vague.

[6] Thus *kumayt abrash*, cream-coloured with bay spots or splashes.

[7] Also *qānūn*; obsolete terms.

[8] *Boz*, T., grey; probably with light mane and tail.

[9] Properly *qulā*, T. Apparently from *qulān*, T., "a wild ass." I believe a *qulā* horse should properly have black zebra stripes on the fore-legs.

[10] Or *chal*, T., term obsolete in India.

CHAPTER VIII

THE FIVE COMMON DEFECTS

I will now describe to the best of my ability the five well-known defects in horses.

That horse is described as being chronically lame (*kuhna lang*) that goes slightly lame on being first taken out of the stable, but when warmed by work its lameness disappears either entirely, or nearly so.

Should you suspect your horse of *kamrī*—God forbid that it should be so—mount it whip in hand, and ride it up a steep incline. Then should the horse climb true, you need have no suspicion of *kamrī*; but if the contrary be the case, there is no doubt in the matter.

Another test is to tether it in its stall and sit near it at night to watch it. If it gets up easily after lying down, then buy it; but if the contrary, return it to the would-be seller.

If a horse is a poor feeder (*kam-k̲h̲or*), it will also be a poor worker. A greedy feeder keeps fat and carries condition, whether it be a big one or a little one. A greedy feeder a dealer can hawk around at will, but a poor feeder he will find a bad bargain. The only test is to notice the amount that the horse eats. An experienced dealer will examine the dung, and if the pellets are small, the knowing man takes it as a sign of a poor appetite.

If the horse is a man-eater, given to using its teeth (*dandān-gīr*), it is past praying for.[1] It is scarcely necessary to describe this evil; the purchaser will discover it unaided. The only cure for this vice is death. Most vices are cured by castration, but not this inherent viciousness; nay, castration makes it even worse, for oft have I proved this by experiment.

Ask me not what "night-blindness" is (*shab-korī*).[2] Test it by casting a blanket in front of the horse at night; then if the horse,

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[1] A native cure, however, is to make a pumpkin or a *birinjāl* burning hot; this is presented to the horse by the sais whenever it tries to savage a man.

[2] In Hindi *rataundhā* (nyctalopia).

shy, it is not night-blind (*shab-kor*). If the night is very dark, substitute for the blanket a white sheet.

The above are what horse-dealers call the "five defects," and defects they are which few will deny. When one or all of these defects exist, the horse is of course returned to its owner by the purchaser.

CHAPTER IX

ON THE BEST BREEDING DISTRICTS (*KHET*) IN INDIA

WERE you to ask me where the best horses are found, I would say first of all in *Bhīmrāthal*;[1] its horses are hardy and capable of travelling long stages on meagre food. Next to these are the horses of *Kāṭhiyāwār*. Nearly, but not quite, equal to them are the horses of *Narjangel*.[2] Compared to these three breeds all others are asses.[3]

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[1] "Bhima Terai is the valley of the Bhima river, famed for its breed of hardy ponies and horses. The breed is known in Northern India as the Bhīmrāthalī. Mawa, the horse which bore Holkar in many a desperate strife, was of this breed. The head is a model, exhibiting the highest quality of blood,—ears small and pointed, eyes full and protruding, and a mouth that could drink out of a teacup. This is the type of the Bhima Terai breed."—*Cyclopædia of India.*

[2] Is this Nara in Sind?

[3] The author of the "*Arāish-i Mahfil*" (written A.D. 1805) states that the Deccan horses were held in high esteem, but for staying powers were inferior to those of Kabul. He mentions that at the defeat of King Bhāo, a Mahraṭṭā chief left the field alone, pursued by a Durrānī. The Mahraṭṭā, well mounted on a Dakhani mare, easily distanced his pursuer, and when he had galloped some five or six miles, drew rein to rest. Happening to look round after a time, he saw that the Durrānī, his horse well-nigh blown, had almost overtaken him. Once more he set spurs to his horse and again stopped to rest, but again the Durrānī appeared on the scene urging on his slow and exhausted horse. After a fifty or sixty miles' chase of this description the Dakhani mare succumbed. The Durrānī, pounding along on his exhausted horse once more appeared on the scene, and the Hindu, recognizing his fate, allowed himself to be killed. Some golden equipment and a bag of money rewarded the perseverance of the "Mughal," but the mare he did not consider worth leading back to camp.

The king's real name was Shibdās Rāo, and he was known as Bhāo (= *bhai*, brother). The battle was fought on January 12th, 1761 A.D.

CHAPTER X

TO ASCERTAIN THE AGE OF A HORSE

I will now tell you how to distinguish age by the teeth.

Every horse has six incisor teeth in the under, and six in the upper jaw. The milk or temporary incisors are white, and as long as these teeth are white, *i.e.*, till the foal is two years old, it is called a *nākand*. When the two centre milk-teeth in each jaw have been superseded by permanent teeth, the foal is a three-year old (*do-yak*).[1] When the two milk-teeth flanking the new permanent teeth, one on each side, have been superseded, the horse is a four-year old (*chār-sāla*). As a five-year old (*panj-sāla*), the corner milk-teeth have fallen out. At that time, also, near the *chawkā*,[2] four other teeth, round and slender, make their appearance: these are called tushes (*nesh*).

After five years, the age can be guessed only by the lessening of the black in the black marks on the teeth. When these black marks disappear altogether, the horse is called *male-panj*.[3] After that time, the age can be only approximately guessed by the "tushes" and the general condition of the teeth. But also examine the eyes: if the region of the eyes is bare of hair, only a fool would call the horse anything but old. However, when a horse has become a *male-panj*, it is no easy matter to fix its age. Even experts go wrong.

I have told you what I know, and what are known facts: other things there are, mere fancies, that no expert acts on, and these I have omitted to mention. What is necessary has been written.

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1 With the Hindus three is an unlucky number, but with the Muslims, a lucky one. Perhaps the foal is called *do-yak* "2 and 1," instead of "three," to avoid mentioning the unlucky number.

2 *Chawkā*, "an aggregate of four," is apparently a term for the four front teeth in man. The *Zīnat*ᵘ *'l-Khayl* calls these *rabā 'iyāt*, which in Arabic means the two teeth (one on each side) of the centre front teeth, upper and lower, in a man; but in a solid-hoofed animal the four teeth (two on each side) of the two centre front teeth.

3 *Male-panj*, *i.e.*, ten years and upwards. According to Hāshimi a *male-panj* is twelve years and upwards. Native horses, however, are frequently fed on soft food, which causes little wear and tear to the teeth.

CHAPTER XI

ON THE TREATMENT OF DISEASES

Such skill as I have is the reader's. Let him ever remember, too, that, in physicking, discretion is necessary, and that the dose given depends on the size of the horse and the time of year. He must not treat all breeds alike; he must, for instance, distinguish between a Turkoman and an Arab. Horses vary in temperament, and this is a point worthy of serious attention. His skill will be shown if for one pound of lore he have ten of wit. Experts praise that man who administers a remedy according to time and temperament.

There are only four methods of discovering the state of a horse's health, though ancient farriers have discoursed at length on the subject; but these windy discourses of the old masters are elaborate and incomprehensible: though I have studied them much I have understood them little.

As I come of a soldier[1]-family, my knowledge is that of experience, and that knowledge I now record so that all who read may benefit.

Know that the state of health is to be ascertained from an inspection of the urine, of the dung, and of the haw of the eye (*batāna* = " the conjunctiva membrane "). The fourth means I can hardly explain on paper; it is intuition (*'ilm-i sīna*), and that cannot be imparted on paper. Now as long as the membrane of the eyelid (*koya*)[2] has a rose-pink hue, there is little the matter with the animal; but a pale colour in the membrane indicates the prevalence of "coldness in the temperament" (*sardī*).[3] If the horse is suffering from catarrh, give it, for three or four consecutive days, about two *tolās*[4] of green ginger, giving it after the night-feed. *Item:* give it, daily, a date, for a few days; but on no

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[1] This, of course, implies cavalry.

[2] *Koya* is amongst *salotrīs* the lining membrane of the eyelid; but it is said to be, properly, the canthus of the eye, *i.e.*, the angle formed by the two eyelids at the corners; there is an inner and an outer canthus.

[3] According to the Greek theory of temperaments.

[4] *Do ṭakā bhar.* A *tolā* is about $\frac{1}{2}$ oz.

account give more than one date a day.[1] *Item :* give it, instead of the date, a daily almond, and it shall be whole.

A yellowish hue of the membrane indicates "cold and damp" in the temperament (*bādī*). As a cure give, for fifteen or twenty days, black pepper with flour of *moṭh ;*[2] but care must be taken to give this before the horse is watered in the morning. *Item :* take one *tolā*[3] of dry ginger, half a *tolā* of assafœtida, and mix in a little wheaten flour, and give after the evening feed. This must be given for not more than three days, or else there will be the devil to pay. *Item :* mix in the evening-grain not less than two *tolās* of "dill seed."[4] Give this for five to ten days.

If the membrane is red, it indicates a heated condition of the temperament (*garmī*). Take equal parts of the belleric, the chebulic, and the emblic myrobalan (*tirphalā*),[5] and grind roughly; mix and put in a bag. At dusk take five *tolās* of this and soak it in water in an earthern vessel. Remove at dawn, and give it at dawn before the morning-feed (*nihārī*).[6] After that the horse may be ridden. Continue the treatment till recovery. *Item :* give for one day only a cowrie's weight of indigo, in the drinking water.

Should the membrane show recessive redness combined with black spots, give up hope of recovery; treatment is useless and death certain. The black spots indicate that the liver is corroded. Though these black spots are not much to look at, they are a sure indication of death.

The urine, like the membrane, is an indication of the state of health. If the urine is very light-coloured, it indicates a great

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1 Dates are "hot," and three or four are supposed to be sufficient to bring a mare in season. In the Persian Gulf horses and camels are often fed on dates, and in some places on fish and locusts also, *vide* page xviii.

2 *Moṭh*, the aconite-leaved kidney-bean (*Phaseolus aconitifolius*). About 1 oz. of peppercorns is mixed in enough of *moṭh* flour to make a bolus, and this is administered in the morning about an hour before watering.

3 Six *māsha*.

4 *Soyā* or *sowā*, H., *Anethum Sowa* or *Peucedanum graveolens*.

5 *Tirphalā*, *i.e.*, *haṛ*, *baheṛā*, and *ānwlā*.

6 *Nihārī* here means "the morning-meal" and not the mixture of *guṛ*, *āṭā*, *ghī*, dried colocynth, and salt, which is given to a tired horse as a pick-me-up. (To fatten a horse the colocynth is omitted.)

prevalence of coldness in the temperament, and the horse should be treated by the above-mentioned hot medicines.

If yellowish and thick, it indicates a prevalence of "cold and damp" (*bādī*), and the customary medicines for *bādī* should be administered.

Redness of urine also indicates *bādī*, and calls for the treatment already mentioned.

If the urine is dark and bloody, then heat prevails in the temperament. Give for a few days *triphalā*[1] and *katīrā*[2] gum, and of white cumin seed[3] a quantity equal to both: dose as above, viz., 5 *tolās*; continue the treatment till recovery.

Loose and very foul-smelling dung is a sign of a disordered digestion. Stop the horse's grain[4] for a few days and give spices[5] for several days mixed with a *tolā* of powdered Indian hemp,[6] which is the most important ingredient. Should the dung be quite liquid, give for three days 2 ozs. of the stalk of Indian hemp. This will stop the purging. *Item:* take two *tolās* of camphire,[7] and one of *katīrā* gum, with one *māsha*[8] of cumin seed,[9] and one *tolā* of the kernels of the *bel*[10] fruit, dried or fresh. Pound, sift, mix, and then knead into a dough with water. Give half in the morning and half in the evening, to stop the purging.

Should there be in the dung the appearance of grease, it is mucus (*ānw*). Give, as a cure, Indian mustard seed.[11]

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[1] *Vide* note 5, page 14.

[2] *Katīrā* in Arabic and Persian is gum tragacanth; but in Indian bazars this name is given to a gum obtained both from the white silk-cotton tree (*Cochlospermum Gossypium*) and the tree *Stetculia urens*. *Katīrā* is commonly given by Indian saises to bring a mare "out of season."

[3] *Safed zīra.*

[4] *Dāna*, here "grain"; vulgarly it means "gram."

[5] *Maṣāliḥ.* For indigestion, the following is usually given by dealers: dry ginger, Indian brown mustard seed (*sinapis juncea*), *omum* seeds, salt; equal parts are pounded and mixed; dose, 2 ozs.; given in the hot season before watering in the morning, and in the cold, at night.

[6] *Sabzī*, "greens; herbs, &c." is, as here, a slang term for *bhang.*

[7] *Hinnā*, Ar., *Lawsonia alba*, the Henna or Egyptian privet or camphire.

[8] One *māsha* about 16 grs. There are 12 *masha* in a *tolā.*

[9] *Zīra.*

[10] *Ægle Marmelos.*

[11] *Rā,ī;* about 2 ozs. are crushed and mixed with *āṭā* and given for four or five days.

CHAPTER XII

THE TREATMENT OF THE FOAL[1]

ALWAYS keep a horse in high condition, provided it does not get above itself.

The following is an excellent method to fatten a foal: Boil ten quarts of cow's[2] milk; add of roughly pounded wheat 2 lbs.; boil and sweeten with raw sugar.[3] Make the foal drink this in the morning after watering, and continue the treatment for as long as you like; but while giving the *khīr* you must also give daily, before watering,[4] two *tolās* of roughly pounded pepper-corns made into a bolus with coarse wheaten flour (*āṭā*) and water.

If you want to fatten a horse quickly, give it, for forty days, turmeric soaked in milk for twenty-four hours,[5] as follows: Procure some turmeric; roughly pound it and lay it aside. In the morning take 4 ozs. and soak it in good cow's[6] milk, and give the mixture the following morning, well stirred. Give this just before the morning feed. Then soak in milk a fresh dose of turmeric for the next day. Gradually increase the amount of turmeric from 4 ozs. to 8 ozs.

ANOTHER METHOD.—Take meal of parched gram; knead it and make it into four flat cakes, each about half a pound in weight. When cooked, break up and mix with a quart of milk and *khānḍ*.[7] Give in place of the morning feed *after watering*. Your horse will become as lusty as a lion[8] in forty days.

ANOTHER METHOD.—To make a horse round and fat beyond

1 *Bachherā* or *bachheṛā*, "a colt," and *bachherī*, &c. "a filly."

2 Natives have a prejudice against giving horses buffalo's milk as they imagine it causes horses to wallow or lie down in water.

3 *Khānḍ*, coarse brown sugar (sugar clarified and the syrup then gradually boiled down to a hard consistence); the kind generally given to horses is *mīzā khānd*. The usual method is to set aside the *khīr* (properly the name for cooked rice and milk) to cool after cooking, and when cold to mix 4 lbs. of *khānḍ* in it.

4 Usually given about one hour before watering.

5 *Aṭh-paharī haldī* (dealer's slang). Turmeric is usually given to old horses. From Tagore's pamphlet we learn that "the tired horse is soon refreshed by taking milk or rice-pudding."

6 About one pint.

7 About 1 lb. of *khānḍ*.

8 *Rānd kā sānḍ*, *lit.* "a widow's stallion."

recognition, feed on green wheat or barley.[1] It should be cut fresh every three hours, as it becomes distasteful after being cut a few hours. When the horse stops eating of its own accord, the sais should cram[2] it. Three hours later he should give the horse 2 lbs. of bran, in which he has mixed sometimes 8 ozs. of green ginger,[3] and sometimes the same amount of fresh garlic. Sometimes give one and sometimes the other, as this prevents the horse's teeth from getting tender by gorging on green *qaṣīl*. In addition to the above, it is a good thing to smear the small stalks[4] of the wheat with clarified butter (*ghī*), using not less than a pound of the latter. The horse should on no account be fed on grain while being thus fattened. The horse, too, must be kept in a very dark stable, with only a small native lamp burning night and day. Neither curry-comb[5] nor brush[6] must be applied to its body; the horse must not be groomed at all. Once a day smear all over its body the urine and dung it has evacuated during the previous twenty-four hours. Persist in this treatment for forty days and then see the result.[7]

Another Method.—In the hot weather feed on equal quantities of parched barley and parched gram, coarsely ground[8] and mixed together. Give morning and evening in place of the ordinary feed (*dāna*). Do not consider that this is mere food: it is also a medicine

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[1] Green wheat or barley is properly called *khawīd* only so long as it consists of green leaves with stalks. It is first given when seven or eight inches high. In the Panjab it is generally called *qaṣīl*.

[2] *Galiyānā*, "to cram horses, or fowls, &c."

[3] The following is given in practice: Equal parts of green ginger, red chillies, garlic, and salt, pounded in a pestle and mortar. When the horse's mouth is affected by the *qaṣīl* it stops eating. Then 1 oz. of this *chaṭnī* is given by hand, the horse being "crammed" native-fashion, if necessary. The *chaṭnī* requires to be given two or three times a day.

[4] *Thaṭṭī*, apparently an error for *daṭṭhī*, f., "a small stalk."

[5] *Khar-khara*.

[6] *Hatthī*, "a hair glove or a brush for horses."

[7] This is what dealers call *band-qaṣīl*. Nearly all horses brought to the spring fairs have been subjected to this treatment. At the end of the forty days when the horse is taken out, it is covered with soft fat, and its coat is sleek and shining. The horse benefits by the absolute rest in a dark stable; and possibly, having nothing to look at, it eats more than it would do in the light.

[8] *Ardāwā*, "coarsely ground." In Delhi the word means gram crushed like coarse *āṭā*. Saises often call crushed barley *ardāwā*, but generally the term means a mixture of barley and gram crushed.

for the hot weather. This mixed food is especially suited to Turki horses.[1]

Rearing the Foal.—To rear a foal successfully and to keep it fit and free from disease, give it daily two or three *māsha*[2] of burnt borax in its water. Also brand the foal[3] with two lines on the inside of the houghs and knees.[4] This will protect it from disease.

To Rejuvenate a Horse.—To make an old horse young again, get a bullock's head[5] and roast it in hot ashes; separate all the flesh from the bone and squash and mix with the brains in a big pot of water (*degcha*) till of the consistency of thin porridge (*ḥarīra*). Boil, with a good store of water, over a slow fire, and as the fat and grease rises skim it off and put it aside in a pot. Mix the whole of the fat in a *mahelā*[6] and give after watering. Feed like this for five consecutive days, and the good effects will last a whole year. Feed for longer than this, and the result will delight you.[7]

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1 During the rains, natives give well-water in preference to river-water, for obvious reasons. It is the custom, too, of many, to rub the horse with mustard oil at this season.

2 A *māsha* is about 16 grains. Borax is a native remedy for bog-spavin in young horses.

3 Orientals have a passion for branding. A certain amount of importance is attached to the pattern of the brand. It is not unusual to see animals with contour lines round the body and gridiron marks on the quarters and sides. In Persia a Plimsoll line is preferred.

4 The fore-legs are branded at right angles, *i.e.*, parallel to the ground, with two or three lines. These lines commence about six fingers' breadth above the knee on the inside, and about eight fingers' breadth above the houghs.

5 A goat's head and eyes also used.

6 *Mahelā* is a term applied to a mash made of boiled *moṭh*, but sometimes to one made of gram. Not less than 2 lbs. of *mahelā* is given at a time.

7 As usual, a period of forty days is supposed to give the best results.

The translator remembers a Eurasian police officer trying this receipt on a cavalry caster, debilitated and worn out. Meeting the officer a month later and enquiring how the treatment had succeeded, he was informed that the horse had run away with the trap and smashed it to bits!

CHAPTER XIII

ON THE EIGHT FORMS OF COLIC[1] (*KURKURĪ*) AND THEIR TREATMENT

There are eight forms of this serious disease, and these should be carefully distinguished from each other.

Should a horse continually stretch itself and strain as though about to stale, it is suffering from retention of the urine (*peshāb-band*, adj.). *Remedy:* insert a red chilli in its urethra (*nā,iza*) to make it stale at once; but first of all tie a horse-hair to the chilli, so that it can be removed from the urethra without delay. *Item:* instead of the chilli use a wick soaked in nitre.[2]

Should the patient be a mare, insert in its vagina[3] a *batāsha*;[4] or else leaves of the *berī*[5] well chewed. *Item:* a piece of soap as a suppository (*shāfa*) is also good. *Item:* pour a pint of sweet oil up the nostrils. *Item:* place two or three live human lice in the horse's ear, for this, too, is beneficial. *Item:* should any of the above remedies fail, get Indian mustard seed (*rā,ī*); pound it and make it into a thick paste with water, and apply it to the outside of the testicles. This should act instantaneously. *Item:* one remedy I have omitted; take two *loṭās*[6] full of fair water, and stand by the horse near its loins; then cast the water on the ground and whistle softly, to induce the horse to stretch and stale.[7]

Costiveness.—Should the horse be costive and unable to dung, you should follow the method of *salotrīs*. Get two *tolās* weight of native tobacco prepared for smoking[8] and make the horse eat it by

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[1] *Kurkurī* is properly spasmodic colic.

[2] *Shora.* Another method is: Take seven or eight horse-hairs and twist them together; double them and twist them again; soak in nitre and then use as a catheter.

[3] *Farj.*

[4] *Batāsha*, a common bazar sweetmeat, white, and very light and brittle.

[5] *Berī*, the Common Jujube, *Zizyphus vulgaris.*

[6] A *loṭā* (a brass or copper vessel) contains about two quarts.

[7] Cure by imagination or sympathy. The horse, seeing the wet ground, thinks it has staled, and feels an inclination to repeat the operation. Medical men state that children are sometimes unable to retain their urine on hearing the sound of running water.

[8] *Guṛākū*, *i.e.*, a mixture of tobacco and *guṛ*.

cramming. *Item:* take one *tolā* of dry ginger and double the quantity of old *guṛ*, and mix with five *māsha* of *bhang*;[1] cram the horse, put on the snaffle,[2] and wait to see what God will do. Do not remove the snaffle till the horse has dunged.

Flatulent Colic.—If the horse is distressed, continually looking round at its flanks or straining *(kānkhnā)* as though about to dung, it is suffering from flatulent colic (*bādsūl* or *bā,o-sūl*). *Remedy:* quickly get half a *tolā* of garlic and double that amount of red chillis; pound and give immediately. *Item:* get a large lump of elephant-dung and mix with an equal quantity of the bark of *pīpal*;[3] boil and strain, and when cool give by means of a drenching tube.[4] This should quickly ease the gripes (*maroṛā*).

Grass in Intestines.—Should the horse roll, spasmodically flicking its tail, it is a sign that some bit of undigested fodder[5] has stuck in the intestine, causing irritation and pain. Get a quart of hot milk and a pound of clarified butter; melt the butter and mix with the milk and give by means of the drenching tube. This mixture greases the intestine and releases the obstruction, and the foreign body passes out. There is no better remedy than this—if God grant the cure.[6]

Colic in Wind-Sucker.—A horse addicted to the vice of wind-sucking (*dam-peṭ*)[7] may suffer from a form of flatulent colic, and roll on the ground. The reason is that after eating it has forgotten to indulge in its habit of wind-sucking. As a remedy, rub *guṛ* on the palate. The horse will move its jaws and the *guṛ* will dissolve, and this will recall its habit to its mind.[8] *Item:* dissolve five

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1 *Bhang* or *bhāng*, H., and *bang*, P., and *banj*, Ar., the mature leaves of the Indian hemp (*Cannabis sativa*); *ganja*, the flowering tops of the same, and *charas*, the resinous substance that exudes from the plant.

2 The reins are knotted to prevent the horse from eating anything.

3 *Ficus religiosa*.

4 *Nāl* or *nal*, and dimin. *nālī* or *nalī*. Natives use a thick hollow bamboo, cut at the end like a pen.

5 *Paṭṭhā*, grass, fodder.

6 This remedy is generally administered as a last resort, as the butter is supposed to prevent the action of any medicine that might be given after it. An experienced veterinary surgeon told the translator that this native remedy was the best remedy he knew for colic.

7 *Dam-peṭ k.;* or *bād khānā;* or *hawā pīnā:* "to wind suck."

8 One theory is that the horse has eaten on an inflated stomach after wind-sucking. The *guṛ* recalling its vice, induces it to exhale the imprisoned wind.

māsha of burnt borax in half a pint of water and give as a drench. The horse will obtain speedy relief by passing wind freely. *Item:* take a stick of *nīm*,[1] a little thicker than a man's thumb; place this in the mouth like a snaffle, and leave the horse tied up in its stall for the space of four *gharī*[2] (*i.e.*, about 1½ hours). Champing the stick will recall to its mind its temporarily forgotten vice.

Sixth kind of Colic (Hernia).—Should an entire horse without any reason lie down continuously and roll on its back, examine its scrotum. If it is hard and swollen, know that the partition between the abdomen and the scrotum has become weak and has burst, and that a portion of the intestines has descended into the scrotum. The only remedy is to geld at once; but first the intestine must be restored to its place, for it is dangerous to let it remain protruding.

Should the colic not come under any of the above-mentioned six heads, and the horse be greatly distressed, lying down and getting up again frequently, then know that a large pellet of hard dung[3] has become stuck in a twist[4] of the intestine. *Treatment:* get the heads and shanks of four goats or so, and make from them ten quarts of thick[5] soup. Give this soup to the horse to drink and it will remove the obstruction. Also grease your forearm well, up to the elbow,[6] and back-rack. Further, cut the horse's grain for a day or so. This form of colic frequently ends fatally. *Item:* the following is a receipt given me by a friend; it is one I have frequently proved: grind finely 8 ozs. of *nar-kachūr*,[7] and give this daily till a cure is effected.

Renal Colic.—If the colic comes under none of the above heads, it is renal colic[8] (*qūlinj*). The symptoms are a continual

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[1] *Nīm*, the nim or margosa tree (*melia azadirachta*).

[2] There are sixty-four *gharī* in the twenty-four hours, or eight *gharī* in one *pahar* or three hours. A *gharī* is therefore about twenty-four minutes. In modern Urdu *gharī* has come to mean the equivalent of the English hour.

[3] *Sudda*, any obstruction; but medically a collection of hard fœces.

[4] *Baṭ*, a twist or turn of the intestine; a wrinkle or fold on a fat man's belly.

[5] *Labdaṛā*, anything the consistency of thick gruel.

[6] *Ḏand*, the arm above the elbow.

[7] *Nar-kachūr*, a kind of Zedoary, Zingiber Zerumbet.

[8] "The symptoms are a swollen belly, rumbling of the belly, difficulty in staling and dunging, rising and falling of the testicles, and lying down and getting up."—*Zīnatᵘ 'l-Khayl.*

rising and falling of the testicles. *Remedy:* take two quarts of milk and 1 lb. of *ghī;* warm and mix. Give by means of a drenching pipe. Mix uncooked *moṭh* flour in half the above quantity of milk and *ghī*, and feed the horse on that instead of on grain, giving half in the evening and half next morning. Should the mixture of hot milk and *ghī* not have the desired effect of opening the bowels and relieving the stomach of gas, continue to give the above quantity daily till relief is obtained. *Item:* brand the belly all round in front of the sheath, the brand being of a size that can be covered by the palm of the hand.

CHAPTER XIV

TETANUS (*CHĀNDNĪ-ZADA*, ADJ., AND *CHĀNDNĪ*,[1] SUBS.)

REGARD a horse that has recovered from an attack of tetanus as being granted a new lease of life. As long as the horse's jaws are open, continue the following treatment: Procure a fowl, remove its beak and shanks, and pound the whole carcase, guts and all, to a soft mass in a mortar; then add 4 lbs. of *mahelā*,[2] 4 ozs. of pepper-corns, and a quart of *sharāb*.[3] Give this quantity every evening for forty days. The drinking-water should be made quite warm; further keep the horse in a warm stable free from draughts. Instead of the fowl, the flesh of jackals or of palm-squirrels[4] is often substituted; though often beneficial, this

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[1] *Lit.* "being moonstruck," or simply "moon-light." In the *Zīnat*^{u} *'l-Khayl* also *qayṣar-zada*.

[2] *Mahelā*, *i.e.*, 4 lbs. of the aconite-leaved kidney bean boiled and mashed. *Vide* also Note 6, p. 18.

[3] Nowadays, by *sharāb*, brandy is meant. Perhaps the author means native wine.

[4] The flesh of these two animals is considered stimulating, and is usually given in the form of a thick broth.

In the Derajat, tetanus, or in fact any unknown disease, is styled *sīmakh*. The patient is at once fired, two circular lines being drawn round the eyes, and a Plimsoll line round the whole body. Amongst the Baluchis it is the custom to make two circular brands on the stomach for colic. By Pathans, an unthrifty horse that is tucked-up or light-carcassed, is branded with these lines on each flank "to make it fat" or *jholīdār*. *Vide* note 6, p. 33.

remedy is not to be depended upon. To discover whether a horse is suffering from lock-jaw or not, hammer it with the fist on the forehead, and if the eyes immediately turn up so that only the white is visible, the horse is so affected. There are no other means of discovering early whether the horse is suffering from tetanus than these.

If—which God forbid—the jaws are firmly closed, try the following in spite of its absurdity. Get ten or twenty diapers soiled by a woman's menses, and boil in ten quarts of water till reduced to half. Make the horse drink this through its nostrils, and continue the remedy for five days. Then cleanse yourself ceremoniously by bathing in the Ganges.[1]

CHAPTER XV

CHEST-FOUNDER[2] (*CHHĀTĪ-BAND* OR *SĪNA-BAND*, ADJ.)

AN attack of shoulder-lameness, if slight, may be easily cured; but if severe, a complete recovery seldom takes place. To discover this disease stand in front of the horse, place your hand on its forehead and push it firmly back a little. Should you not have to exert any great strength in pushing the horse back, you may rest assured that the chest is sound enough. Should the horse, however, hesitate to step back, it is a sign that there is something wrong. *Remedy:* take 8 ozs. of the young sprouting leaves of the castor-oil plant, with an equal quantity of *khārī nūn*.[3] Pound and mix, and give to the horse for three days. If no improvement is then observed, try something else. Stop the horse's grain and water, until a cure is effected.

If the season is that of the hot-wind, you may give tepid water (but as little as possible), in which ajava or omum seeds[4] have been boiled, in the proportion of half a *tolā* to twenty[5] quarts of water.

[1] Metaphorical, as the author was a Muslim.

[2] A horse suffering from lamnitis, a disease until lately undiagnosed, was called *chhātī-band*. The author apparently here means real shoulder lameness.

[3] *Khārī-nūn*, a crude sulphate of soda, manufactured from the earth.

[4] *Ajwā,in* (carum copticum).

[5] A *dharī*, a weight equal to five seers.

Item : take root-bark of the *ak*[1] tree and roast it in hot ashes, but do not burn it; take an equal quantity of Indian bdellium[2] and pound with 8 ozs. of *gur*, and give the whole as one dose. *Item :* take seven pellets of camel-dung and mix with a little *moṭh* flour and water. Make the horse eat this quantity for seven days, in the evening. *Item :* dissolve half a *tolā* of opium in a little water, and add sufficient coarse wheaten flour to make into a ball; then get about one *tolā* of mango-ginger[3] and the same amount of barilla;[4] pound these two together finely, and mix with one *tolā* of *bhainsiyā gogul.*[5] Conceal these inside the ball of opium and flour, and cook in hot wood ashes. When thoroughly cooked and hard, pound the ball fine and make into six pills, and give one morning and evening.

Should the horse be suddenly affected,[6] take your whip, mount the horse and ride it till it sweats from every pore. Then dismount, clothe it warmly so that not a hair is visible, and either dry by rubbing down outside the clothing; or put the horse to dry in a warm stable free from draughts. After that give it a quart of wine to induce a flow of sweat. Should the horse break out into a sweat owing to the wine, give it another quart. Repeat the remedy for several days, when a cure may be expected. *Item :* make the horse swim in water. There is no danger in this, which is a common treatment among the Kabulis. *Item :* take two and a half leaves of the *ak ;*[7] crush them in the hand, and give them to the horse, first, however, rubbing *ghī* into its mouth.[8] *Item :* take about 4 ozs. each of *ispand,*[9] *asgand*[10] of Nagaur, omum

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[1] *Ak*, *āk*, or *āg*, the name of *calotropis gigantea* as also of *c. proceta.* In the Panjab the fresh juice of the latter is used in infanticide.

[2] *Gogul*, a gum-resin obtained from a small tree (*Balsamodendron nukul*).

[3] *Amb haldī*, the root of *Curcuma Amada.*

[4] An impure carbonate of soda made by burning certain plants, notably one species of *lānā.*

[5] Or *bayisa-gogul* (Balsamodendron pubescens), a small tree that yields a gum-resin.

[6] *i.e.*, become *chhātī-band* from sudden chill.

[7] *Vide* note 1 above.

[8] To avoid blistering ?

[9] *Isband* or *ispand* and *ḥarmal* (Peganum Harmala).

[10] *Nagaurī asgand* or *asgandh* (Withania somnifera).

seeds of *Khurāsān*,[1] mango-ginger,[2] and *bhainsiyā gogul*,[3] with 8 ozs. of *māl-kangnī*,[4] and an equal quantity of garlic; add 2 ozs. each of burnt alum, burnt borax, and *loṭ sajjī*;[5] pound and mix the whole; then add 2 lbs. of old *guṛ* and make into sixteen pills. Give one pill every morning and evening. While adopting this remedy, the horse should be stinted of its grain and water.[6] If you wish to water the horse, first heat the water by plunging in a red-hot iron. I have frequently tested this receipt and so pass it on. *Item:* get 2 lbs. of the yellow myrobalan[7] and pound well in a mortar; take half a *tolā* of good sulphate of copper, pound, and mix all together with vinegar; make into forty pills, and give one pill every morning and evening.

Journey in Hot Weather.—On a journey, a horseman must be careful how he waters and feeds his horse. If the weather is hot, he must reduce its grain; if cold, its water.

Should he have to make a march in the hot weather, he should water his horse as frequently as he can; and whenever he finds sufficient water he should bathe it also, even though it be dripping with sweat. Should water be scarce, he should at least bathe the horse's eyes, and its sheath and testicles, and he should also sprinkle water on its forehead and face. On reaching the halting-place he should give pounded salt and *āṭā* mixed, two *tolās'* weight of each. On a journey, in the hot weather, a wise man reduces the grain-feed to a fourth, as this keeps the horse in better wind. If it loses flesh by having its grain cut, do not be distressed; but make up the deficiency of grain in the cold weather.

Journey in Cold Weather.—On the march during the cold weather, give the following[8]:—One *tolā* of alum and the same quantity of turmeric, pounded and mixed with 8 ozs. of *guṛ*; give by hand, by cramming.

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[1] *Vide* note 4, p. 23.

[2] *Vide* note 3, p. 24.

[3] *Vide* note 5, p. 24.

[4] Seed of the black oil-plant (*Celastrus paniculata*).

[5] *Loṭ sajjī*, a pure form of *sajjī*. In the "*Farhang-i Aṣafīya*" it is said to be red in colour.

[6] *Wale rakh dāne aur pānī kī tu qayd;* an ambiguous phrase, which might also mean, "be careful in giving the usual feeds regularly."

[7] *Jawā-haṛ.*

[8] On arrival at destination.

Dark Urine.—Should your horse void bloody urine, it is a matter of congratulation and calls for no treatment at the time, even though you know a hundred remedies. If the urine is thin, the cause is due to heat of temperament; if thick, to the prevalence of damp and moisture (*bādī*). If the urine is bloody, it is a sign that the horse has voided effete matter that is the cause of disease. Five days later, however, if the dark urine is thin, give the following: Take one *tolā* of *khānd būrā*[1] and double that quantity of fine wheaten flour; mix with the drinking water till recovery. If, however, the urine is thick: Take five *tolās* of pepper-corns and half that amount of sugar-candy;[2] mix with a little coarse wheaten flour, and give just before watering. Continue till recovery.

Injury to the Eye.—Should the eye be injured by a blow, there is danger of its becoming white and opaque.[3] Chew a little salt,[4] fill the mouth with water drawn yesterday,[5] and blow the cold salt water into the eye of the horse. Should the cornea have already become white and opaque, lose no time in trying the following: Blow from a tube a little red-oxide of lead[6] into the eye daily. *Item:* substitute for the red-oxide of lead a little white moist sugar[7] pounded fine. *Item:* grind the kernel of the soap-nut,[8] and apply to the eye with a feather. *Item:* take the fœces of a sucking infant and apply raw with a feather. *Item:* take a quantity of good *gerū*[9] and mix with three times as much refined

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1 *Khānd būrā*, brown sugar partially refined. A common native remedy is to give from 4 to 6 ozs. of the leaves of the Sissoo tree (Dalbergia Sissoo: vern. *shīsham*). In place of this, a decoction is occasionally given, made by pouring water on to half a pound of leaves, kneading well with the hands, and then drawing off the water and sweetening with *guṛ*.

2 *Misrī*, for *miṣrī*, sugar twice refined.

3 *Phullī* or *phūlī*; white opacity in the eye, the result of a blow.

4 About twenty grains of salt to an ounce of water.

5 *Bāsī pānī*, "stale water," as opposed to water freshly drawn from a well and therefore not quite cold.

6 *Sendūr* or *sandhūr*, in Arabic *usrunj*, "minium."

7 *Chīnī*, white sugar, or once-refined sugar.

8 *Sapindus Mukorossi*, the soap-nut tree, *rīṭhā*, H. The fruit contains a principle named saponine. Usually the ground soap-nut kernel is mixed with a little honey.

9 *Gerū*, a red earth from the lower hills of the Dera G͟hāzī K͟hān district, and from elsewhere. It is used as a dye and a medicine.

salt-petre;[1] pound and mix and blow into the eye by means of a tube. *Item:* substitute for the latter old pounded brick.

BOGHMA (ENTERITIS ?).—Should your horse burst into a profuse dripping sweat, it is struck by *boghma* and there is little chance of its life. There is but one remedy: get a large quantity of wood-ashes and rub well all over its body till dry. Should the sweats cease and the horse become dry, it will recover; but if the sweats do not cease, wash your hands of its life. At any rate make two round branding marks (*gul*) of equal size at the roots of the ear on the inside, and also brand a *gul* on the end of the dock: possibly the horse may recover. No other cure is known but this. Should the horse recover, give it no grain for forty days. If the horse recover, a second attack need not be feared for the remainder of its life.

SPRAIN.[2]—Should any sinew of a horse be sprained, take equal parts of earth from a snake's hole, human urine, and sheep's dung; mix the two first ingredients and then add the third, making the whole into a thin paste, and then boil over a brisk fire. Get a stick, bind a rag on the end, and with it apply a coating of the warm mixture to the injured part, standing the horse out in the sun. Do this for several days.[3] *Item:* rub in, a liniment made of oil,[4] opium, and *gerū,* and afterwards foment[5] well.

NON-CONTAGIOUS MANGE AND PRICKLY HEAT.[6]—Should your horse get mange, do not delay in applying a remedy, for the disease is troublesome. Wash the horse well for several days with water

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In native schools it is ground and mixed with water and used for writing on black wooden slabs, the substitute for slates. Faqīrs and jogīs dye their clothes with it.

[1] *Qalamī shorā*, refined salt-petre crystallized in long prisms.

[2] *Paṭṭā bharak-jānā.*

[3] This is applied for about two hours a day till a coat about a finger's breadth in thickness is obtained, the previous day's coat having been first removed. This treatment is by dealers called *chhop karnā.*

[4] *Til* oil is generally used.

[5] *Senknā* is to foment, or to heat with hot hands, heated cloths, cotton, or a heated stone; or to toast before the fire; or to foment with hot water. Dealers generally "foment" with heated cow-dung.

[6] *Khārisht* or *khārish*, *lit.* "itching," a name given to mange and also to prickly heat. *Chul* is the Hindi name for *khārisht.* The *Zīnat^u 'l-Khayl*, however, makes a difference between the two, the latter being apparently restricted to "prickly heat."

drawn the day before (*i.e.*, very cold water).[1] *Item:* take foul water that has been used in a hubble-bubble pipe and wash the horse with that. *Item:* take some curds (*dahī*), churn well, and add a heaped-up handful[2] of gun-powder. Apply and keep the horse in the sun; the mange should show signs of disappearing in three days. It is also a good thing to rub on, afterwards,[3] Indian rape-oil. *Item:* rub on for two or three days old and foul water procured from a tanning-yard. *Item:* get four *tolā* of soap, and half that amount of salt; pound, mix, and tie up in a cloth; rub this over the body and then wash with very cold water.[4] A cure should be effected in a few days. This is Khwāja Aḥmad's receipt, and a good one it is. *Item:* get long-pepper,[5] pound it fine, and mix with unboiled oil;[6] apply in the sun. Next clean by rubbing on earth, afterwards washing with water.

True or Contagious Mange.[7]—In contagious mange the hair comes off and the skin gets raw. *Remedy:* take of rice and neem[8] leaves 1 lb. each, and boil together with water; cool; add 1 lb. of sour curds (*dahī*), and mix by hand. Give this to the horse for forty days, in place of a feed; but do not water for two or three hours after. (Given for the same period, this is an excellent cure for *barsātī*.)

To Promote a Growth of Hair.—If the hair does not grow, strain water that rice has been boiled[9] in, and rub on that. If no *pīch*[9] is available, the water in which rice has been washed[10] before cooking, can be substituted, as it, too, is beneficial. This will produce a luxuriant crop of hair.

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1 This is a treatment for "prickly heat." *Vide* also note 5, p. 26.

2 *Lap.* The word *muṭṭhi* = as much as can be contained in the *closed* hand. *Anjalī* is a double handful, *i.e.*, as much as can be contained in the hollowed hands side by side.

3 *Sarson*, Sinapis Glauca.—*Roxb.*

4 The *Zīnat*[u] *'l-Khayl* says the bag should, after washing, be applied a second time.

5 *Pīpal*, Piper longum.

6 *Kachchā tel*, *i.e.*, not boiled nor clarified.

7 *Agan bād.*

8 *Nīm*, H., the neem, or Margosa Tree, *Melia Azadirachta.*

9 *Pīch*, "rice-water."

10 *Chānwal kā dhowan.*

CHAPTER XVI

CANKER OF THE FOOT[1] (?)

Canker in Feet.—If there is an unhealthy growth on the frog, it is a sign of *kaf-gīrā*, a very evil disease. The following is a tested remedy: Take equal quantities of quick-lime and yellow arsenic,[2] pound and mix; sprinkle on canvas and bind on to the diseased part. Continue the treatment till a healthy frog appears from underneath.

Sprain of Back Tendon.[3]—If the back tendon of the fore-leg fills, know that "*us ko pay āyī hai,*" and that the horse is unfit for work. *Treatment:* put two quarts of water in an earthen-pot (*hāndī*), and cast in ten of the large leaves of the bastard-teak,[4] and add 4 ozs. of *khārī-namak*,[5] and boil. When reduced to half, remove, and place five leaves on each affected fore-leg; over the leaves,[6] bind cloth, and tie again with *mūnj*[7] rope. For three hours continue to moisten the bandages with the water from the pot and continue this treatment for several days.

Thrush.—Thrush[8] is an offensive discharge from the frog. *Remedy:* sprinkle for ten or twenty days a little crude sulphate of soda[9] over the frog, to increase the secretion. Then to dry up the discharge take equal quantities of quicklime and turmeric, and pound them in a marble mortar,[10] and apply dry. Two or three days more of this treatment are sufficient to complete the cure.

Catarrh.[11]—If your horse suffer from catarrh, take a piece of old canvas or a piece of paper; or, better still, a piece of blue cloth dyed by indigo;[12] damp it; roll it, and light one end. Then place

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[1] *Kafgīrā.*

[2] *Hartāl*, Orpiment, *Aureum pigmentum.*

[3] *Pay ānā* or *bharnā.*

[4] *Dhāk*, Butea frondosa.

[5] *Khārī namak*, earth-salt.

[6] *Pān*, m., vulg. "leaf."

[7] *Mūnj*, the leaf-sheaths of *Saccharum ciliare.*

[8] *Putlī se ras ānā.*

[9] *Khārī namak*, earth-salt.

[10] *Kharal; hāwan* (or *imām*) *dasta* is an *iron* mortar and pestle.

[11] *Kanār* or *kanārā. Agar ghoṛā kanārā jā,e.*

[12] Sawars in native cavalry regiments generally put the smouldering cloth in a nose-bag, and then put the nose-bag on the horse's head.

the unrolled end in the horse's nostril and make it inhale the smoke; this will relieve the discharge.[1] *Item:* pound very fine some bark of box-myrtle,[2] and blow it from a tube into the nostrils for three or four days. *Item:* take fourteen and a half *tolā* of the same bark, boil in milk, dry, and then pound fine; add half the quantity of table salt (*Lāhorī namak*), and one fourth the quantity of saffron; mix and sift; blow about four grains[3] up the nostrils morning and evening and this will cure the foul discharge. *Item:* take four *tolā* of *ghī,* melt it, and add the same quantity of good honey; add a small quantity of box-myrtle[2] and give the whole by way of one nostril. Again take the same quantity and make the horse drink it through the other nostril. Do this for three or four days, and if the horse does not recover, try another remedy. This is a receipt worth knowing, which I obtained from *Pannū Khān.*

Prick in Shoeing.—Should a horse be pricked in shoeing, or should a splinter[4] enter the frog, or a pebble injure it, and the horse go lame from the injury, heat a brick and wrap it in several layers of cloth, and place the injured hoof on it, and sprinkle water on the brick. If steamed[5] for two or three days the horse will recover. By the Mughals this treatment is called *sang-tāb.*[6] *Item:* place the foot on hot dry wood ashes, and so treat for three days in succession.

Swollen Back.—For a swelling on the back, knead up clay with water and apply it.[7] *Item:* apply a poultice of *ispaghūl*[8] seeds. *Item:* wash with hot water and soap. *Item:* anoint freely with mustard oil.[9] *Item:* bathe the affected part with cold ("stale") water. Until a complete recovery takes place, the horse must not be saddled.[10]

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1 *Reṇt*, any discharge from the nose.

2 *Kā,ī phal*, H., Myrica Nagi.

3 Two *surkh* or *ratī*.

4 *Khobrā*, m., a cut stalk, a piece of stubble, a large splinter.

5 *Bhapārā*, "steaming"; from *bhāp*, "steam."

6 This is done for half an hour at a time, two or three times a day, two or three bricks being used at each operation.

7 This is perhaps left on for two or three days.

8 *Ispaghūl*, H., Plantago ovata. The seeds are swollen in water and then applied.

9 *Karwā tel* is oil either of *sarson* or of *rā,ī*.

10 *Khogīr* = *chār-jāma*, the old native saddle, or stuffed felt used as a saddle.

Sore Back or Sinus.—If the horse gets a sore back and a sinus (called by soldiers *sor*[1]) forms: Take 4 ozs. of old lime and double that quantity of oil of mustard- or rape-seed; put water in a flat earthen vessel (*kūndā*) and keep it by you; pound and mix the lime in the water; then add the oil and knead, and mix all well together with the hands: then take up the vessel in your hands and pour off and cast away the water. Apply freely, to the honey-combed place, the sediment that remains, using a stick with a rag wrapped round the end; apply ten or fifteen times a day: no fly will settle on the place, and the wound will fill up and heal.

Washing a Wound.—To wash a wound, use a decoction of neem leaves. *Item:* wash with human urine. In either case take care that the wound does not become fly-blown.[2]

Maggots in a Wound.—If maggots make their appearance in the wound, take dry country-tobacco, pounded and sifted, and fill the wound with it; then cover with a coating of clay to exclude the air and the maggots will die of suffocation.

Unhealthy Scab.—Should a wound not have granulated, but be covered by a hard unhealthy scab that does not peel off:[3] Take equal quantities of salt and *ghī* and apply for several days. When the scab comes off, apply powdered alum.

To Heal up a Wound.[4]—To heal a wound quickly, take ass's dung; dry it and pound it fine, and sprinkle on the wound for several days. *Item:* take old leather which has no rags[5] in it, and pound[6] that, and sprinkle on the wound. *Item:* sprinkle *bhang*, dried and powdered. *Item:* burn and powder a camel's rib, and sprinkle that.

To Promote the Growth of Hair on a Wound.—To promote a growth of hair on a wound, apply oil and spittle mixed, day and night, for a few days.

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[1] *Chor-zakham*, "sinus" (gen.). *Nāsūr* is "an old sinus." *Pīṭh lagnā*, "to get a sore-back." *Chor*, m., "sinus."

[2] *Siyāhī* and *sāhī* or *sā,ī baiṭhnā*, "to become fly-blown."

[3] Such a scab is called *ṭhīkrī*, *lit.* "a potsherd."

[4] *Khushk karnā*, *lit.* "to dry up."

[5] *Batānā;* rags used as stuffing either in a *pagṛī* or in the sole of a shoe.

[6] Leather is always charred first, and, if the wound is deep, sweet oil is mixed with it.

CHAPTER XVII

MISCELLANEOUS

To Cure Bog-spavin in a Foal.—To cure bog-spavin in a foal, take two *tolā* weight of *amar bel;*[1] pound it and add a little *guṛ*, and give after the evening feed (*dāna*), for several days. The bog-spavin will certainly disappear. *Item:* give half a *tolā* of burnt borax in the drinking water daily. *Item:* seize the upper lip and draw it forwards; pierce the vein that stands out clearly defined between the nostrils, and then for three days rub on the place powdered salt and turmeric; or take half a pint of oil[2] and heat it, and cast in a quantity of *bhilāwen*[3] and cook till brown and crisp; crush and mix and apply to the wound ten or fifteen times a day. By the time the lip is healed the bog-spavin will have disappeared.

Foaling.—Do not, when the foal is being produced, let it fall on the ground, but catch it and shake it in a blanket, and then place it carefully on the ground: this will make it strong and active. In youth, rub and knead well the scrotum of a colt with *ghī*,[4] and in maturity it will behave itself even in the company of mares. Outwardly, in appearance, it is a stallion,[5] but inwardly it is a gelding.

Strained Loins.—Should your horse get a strain in its loins:[6] First see that the head-ropes are fast and then remove the heel-ropes and hobbles. Next take hot water that rice has been boiled in (*pīch*), and put it in a copper basin (*lagan*), and place the vessel on the palm of the right hand; lift the tail and draw back the hair so as to expose the tip of the dock, and dip it in the very hot water; the horse will start forward and shake its body violently and so shake out the pain from its loins; it will straighten out the kink that was in the back muscle.

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1 A common wild creeper also called *amar-lat* (*amar* = "non-dying," and *lat* or *bel* = "creeper").

2 *i.e.*, *til-*, or sweet oil.

3 *Bhilāwen*, pl., the fruit of the Marking-nut Tree, *Semecarpus Anacardium.*

4 During colthood the spermatic cord can easily be destroyed by *mulling*, without causing any great pain. It is not necessary to cast the colt. The cord is pulled for about a quarter of an hour daily.

5 *Ayghir*, T., "a stallion."

6 *Kamar men lachkā ānā.*

Splint.—If your horse throws out a splint,[1] treat without delay as follows: Take *batāsha* sweets, with double their quantity of crude opium, and knead together in the palm of the hand, and heat over the fire on a potsherd; bind on hot, and allow to remain till a cure takes place. *Item:* powdered sugar-candy bound on the splint with a cloth, is also good. *Item:* bind on the place a goat's kidney roasted in hot ashes and sprinkled with salt. *Item:* take twigs of the *ṭhohar*[2] tree and roast them in hot wood-ashes, and rub some soap on their outside, and bind on the place; remove after three days.[3] The splint will be removed, and the hair will remain untouched. *Item:* take a camel's rib and heat it in the fire and "foment" the affected part with it; a cure will be effected in a few days. The objection to this remedy is, that the hair will not grow again on the spot—unless the heat applied is inconsiderable. *Item:* a clod of earth can be substituted.[4] However, both these remedies must be applied in the early stage, when the splint is forming; applied later they are of no use at all.

Ringbone.—Should ringbone[5] make its appearance on the fore- or the hind-feet, try hot fomentations as mentioned above, and hand-rubbing. If this treatment does not make a cure, it will at least prevent the ringbone increasing.

To make a Horse Full-bellied.—Should you wish to make a gaunt-bellied horse full-bellied,[6] brand it on the hollows of its flanks with a Greek cross (+).[7] *Item:* take 8 ozs. of dry ginger and 4 ozs. of well-sifted barilla (*sajjī*), with 8 ozs. of flour of *māsh*;[8] mix and knead into a flat girddle-cake and bake; then char

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[1] *Bel-haḍḍī*, "splint."

[2] The twigs are wrapped in a cloth and then soaked in water. When thoroughly soaked, the cloth is put in hot wood ashes to roast; soap is applied to the outside of the cloth and the whole is then bound on to the splint.

[3] According to the *Zīnat^u 'l-Khayl* this should be left on seven days.

[4] It is heated in the fire and wrapped in a cloth.

[5] *Pushtak*, "ringbone on the fore-feet;" *chakāwul*, "ringbone on the hind-feet." "False ringbone" is called *gānā*. *Vide* also chap. XX.

[6] Sawars say, *Ghoṛe ne jholī chhoṛ-dī* or *ghoṛā jholīdār ho-gāyā*, "the horse has let down its wallet," when a thin tucked-up horse, beginning to put on flesh, first gets a round belly. *Vide* note 4, page 22.

[7] *Chār pāra dāgh karnā.*

[8] *Māsh*, Ar.; *urud* or *urid*, H., Phaseolus Mungo.

in a cow-dung fire. When charred, pound to a powder and divide into forty doses. Give one powder daily when watering.

Hard Dry Cough.—For a hard dry cough,[1] the following is, without boasting,[2] the best remedy out. Take about half a *tolā* of good assafœtida and insert the whole inside a piece of green ginger two *tolā* in weight, having scooped out a hole for its reception; roast in hot ashes; pound and give after the evening grain. If no improvement takes place in two or three days, then, *Item:* give for two or three days five and a half *tolā* of onion after watering, or, *Item:* give the same amount of the leaves of the common bamboo or of the large Bengal bamboo.[3] *Item:* give 4 ozs. of *kaṭālī*[4] roasted in hot ashes. *Item:* take 2 lbs. of omum seeds (*ajwā,in*), and pound and soak for two or three days in your own urine; give of this, every evening after the feed, two *tolā* weight. A speedy recovery may be expected. *Item:* give half a pint of cream after watering.

Until the cough is eradicated the above remedies should be tried in turns. When a horse has a *hard dry* cough people say *dhānstā hai.*

Indigestion.—Should a horse's stomach be out of order from injudicious feeding: Take equal parts of *bhang,*[5] Indian mustard seed (*rā,ī*), and salt, and if to these an equal quantity of *kachrī*[6] be added, so much the better. Pound and mix with *āṭā,* and give two *tolā* after the evening feed. Then put on the bridle for three hours, to prevent the horse from eating. In a short time the horse's appetite will astonish you.

If there is a grumbling[7] in the horse's belly, it is probably due to an excess of mucus in the bowels.[8] As a remedy try "*Sāṛā,*"[9]

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1 *Dhānsī* or *ḍhānsī* is a hard dry cough, while *khānsī* is an ordinary cough.

2 *Ḍīng hānknā,* "to boast."

3 *Piyā-bāns,* a variety of *Bambusa Tulda.*

4 *Kaṭālī* = *kaṭelī* or *kaṭī,i,* solanum xanthocarpum?

5 *Bang* in the text is, I think, a copyist's error for *hīng,* "assafœtida."

6 *Kacharī* or *kachrī,* Cucumis pubescens.

7 *Qarāqur,* borborygmus.

8 *Ānw,* "mucus in the bowels."

9 *Sāṛā,* the name of a receipt: it is best given in the rains to counteract the effects of rank green grass. Another receipt will be found in the Appendix.

which is made as follows: Take black salt and the three kinds of myrobalan (the beleric, the chebulic and the emblic); also Indian mustard seed (*rā,ī*), *kachrī*, omum seed, dry ginger, and moringa-bark[1]—equal parts of all; roughly pound and mix together in a large *maṭkā*.[2] Add a large quantity of sour curds (*dahī*) mixed with less than its own bulk of water and then strained through cloth. Cover the *maṭkā* with a plate and then bury it in horse-dung, in a shaded place. Remove it after it has "cooked" a week. Give daily, after the evening feed, 8 ozs. of the mixture, and continue for twenty days; if given for longer, the benefit will be more. This receipt is equally good in the extremes of heat and cold in the hot or cold weather. If, however, given in the cold weather, vinegar should be substituted for the curds.[3]

Digestive given with *Mahelā*.—As a digestive, when feeding on *mahelā*,[4] mix daily fenugreek seed[5] with it. If this is done the horse will require no *maṣāliḥ*. Should the horse be fed on raw grain, then the fenugreek must be soaked and given with it. *Item:* take 2 or 3 lbs. of common fennel[6] and parch half; pound the whole and mix; give 4 ozs. daily after the evening feed, and then put on the bridle, and make the horse fast for three hours. This receipt was given me by a friend.

Profuse Staling.—Profuse staling,[7] *i.e.*, staling every moment, is a sign of coldness (*sardī*), or of cold and damp (*bādī*) in the temperament. *Remedy:* take four *tolā* weight of fenugreek seed or of *soyā*,[8] and give for three or four days in the evening feed.

Warts.—The following is a well-tried receipt for warts.[9] Take

[1] *Sahajnā*, the horse-radish tree; *moringa pterygosperma.*

[2] *Maṭkā*, a large earthen jar.

[3] In the *Zīnat*^{u} *'lKhayl* the receipt is, mustard seed, omum seed, the three myrobalans, dry ginger, *kachrī*, black salt, moringa-bark, *pānka*, *sonchar-namak*, *sendhā* salt; equal quantities, pounded and mixed. Then three times the weight of curds is mixed with a little water, strained, and added, &c., &c.

[4] *Mahelā*, properly a mash of *moṭh*. Formerly dealers always fed on boiled grain, so *mahelā* came to mean any soft cooked food.

[5] About 8 ozs.

[6] *Saunf*, Fœniculum vulgare.

[7] *Salas*^{u} *'l-bawl*, subs.

[8] *Soyā* or *sowā*, the Dill, *Peucedanum graveolens.*

[9] *Massā*, H., m., a wart.

a hollow roll of paper, light one end, and fumigate the warts with it for about an hour and a half, for three days.

Girth Gall.—Should your horse get girth-galled, it is a slight matter and no cause for anxiety. *Remedy:* soak paper in water and place the paper on the wound underneath the girth, till a cure is effected.

Roaring.—The following is a proved receipt for roaring.[1] Take two or three pounds of onions, and cut about half a pound of them into thin slices and sprinkle with two *tolā* of salt. Give twice daily about three hours after watering. If after eight days there is some improvement, continue the treatment, otherwise stop it. You need not be afraid of the remedy being too stimulating; you can continue the treatment after a cure appears to have been effected. I have frequently tried this receipt. *Item:* take 2 ozs. of dried *pān* or betel-leaves, and at break of day place them to soak in your urine, and give in the evening after the feed. Do this for several days. This receipt was given to me by Miyān Bāqī, and I have often put it to the proof. Perhaps the reader will ask: "What *is* a roarer (*sherdam*)?" My answer is: "Gallop[2] it and see. Should it pant much it is a roarer."

CHAPTER XVIII

MISCELLANEOUS

To Make a Backward Stallion Cover.—Should a stallion decline to cover[3] a mare, try this remedy to bring the two together: dip your hand in the defiled earth of the mare's standing[4] and then rub well into the stallion's nostrils: in a few days the stallion will become keen.

To Quiet a Stallion.—To cool a stallion's passion sprinkle cold water on its testicles[5] about ten times a day. This will soothe its sexual excitement.

Marks of Good Breeding.—For breeding, select a stallion with

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1 *Sher-dam honā*, "to roar"; *sher-damī*, subs.

2 *Dapaṭnā*, tr. "to gallop a horse (of the rider)."

3 *Ghoṛī par chhūṭnā*, intr.

4 *Mutālī*, the place where a horse urinates.

5 *Foṭa*, sing., "the scrotum," and in the pl., vulgarly, "testicles."

a small yard—a sign of good breeding. Don't breed from a mare with a long *vulva*—if you want well-bred foals: choose one with a small *vulva*.

To Bring a Mare in Season.—The following is a good receipt for bringing a mare into season.[1] Take 2 lbs. each of *masūr*[2] and egg-plant;[3] cook, and give this quantity to the mare for three days. *Item:* give stale [*i.e.*, yesterday's] unleavened bread for a few days.

The mare should be put to the stallion as she is coming out of season. If put to the stallion at the early stage, she will never hold.[4] Also, before she is covered, her grain should be stopped for two or three days. When she is carrying, her grain should gradually be decreased; otherwise there is danger, either of the foal being compressed, or of the mare slipping her foal.[5]

After giving birth, put the mare to the stallion again before the sixth day, when she will hold to a certainty. Put her to the stallion on the fifth day, not later.

When, however, the day of foaling draws near, you should give her every day ½ lb. of *ghī*[6] for forty days. This will materially influence the future development of the foal.

To Bring a Mare out of Season.—To bring a mare out of season, cast cold water on her vagina for some days.

CHAPTER XIX

MISCELLANEOUS

Burns.—For a burn, large or small, apply to the wound the juice of onions; this will afford instantaneous relief. This remedy can be used for humans as well. I have often tested it.

Leprosy.—For white-spotted leprosy,[7] cut a *bayngan* (egg-

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[1] *Ghoṛī ālang lā,ī*, "the mare is in season."

[2] *Masūr*, the Lentil, *Lens esculenta*.

[3] *Bayngan*, Solanum Melongena.

[4] *Gabhin* or *gābhan*, "to be with young" (of animals only).

[5] *Kachchā peṭ girnā*. Heating and stimulating food is considered injurious after a certain period.

[6] Given either by means of a bottle, or else more usually mixed with one or more *chapātīs* made of gram flour.

[7] *Pes*, P., and *baraṣ*, Ar.

plant) in two and cast it in water, and knead well. Rub this mixture of fruit and water, every day, on the white spots. A cure may be expected in twenty days. This receipt has never failed me.

THANĪ.—To remove wart-like excrescences at the mouth of the sheath (these are called *thanī*[1]), take equal parts of barilla and lime, and mix in double their weight of water, and apply daily as a caustic lotion for several days.

TO EFFACE A "FEATHER."—To efface a "feather," shave off both the hair and skin with a sharp razor, and then apply sweet oil and red-oxide of lead. The hair will re-appear in proper form, and not as a "feather." Should the feather not be completely effaced, repeat the operation. The hair will then cover the wound in a regular and normal pattern.

TO REMOVE A STAR OR A BROKEN-BLAZE.—To remove a star (*sitāra*[2]) or a broken-blaze (*'aqrab*[2]), first get rid of the hair by friction[3] and cast it away, and then apply daily dry turmeric. The hair will grow again quickly, and will probably be of the colour of the body, and your eye-sore will be removed.

CHAPTER XX

MISCELLANEOUS

RINGBONE.—For ringbone in the fore- or in the hind-feet,[4] first shave the hair over the place and then make deep incisions[5] so that the blood may flow freely. Then get a quantity of the root of the *āk*[6] and remove its bark, casting the bark into water to soak. As required, take the necessary quantity of the bark, pound it, mix it with human urine, and apply to the incisions; keep a cloth bound over the whole and leave for twenty-four hours; then renew. Do this for seven days.

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[1] *Vide* page 6. When small these are called *manī* and are unobjectionable; but if the size of a date they are *thanī* and are objectionable.

[2] *Vide* page 8.

[3] Dealers rub down the offending mark with a dry cow-pat, till the surface of the skin is worn away. This acts as a blister.

[4] *Vide* page 5 and chap. XVII.

[5] *Pachnā* or *pachh*, subs., and *pāchhnā*, Inf. tr.

[6] *Vide* note 1, page 24.

Swelling in the Foot.—Should the horse's foot swell up considerably, there is no cause for anxiety. Sift some burnt alum and mix it with fresh butter, and apply daily. *Item:* put on a heavy anklet of lead, which, by its weight, will reduce the swelling. Many times have I proved the efficacy of these receipts, so I record them for the benefit of others.

Urticaria.—If a horse suffer from urticaria,[1] take the unspotted slough of a snake[2] and mix it with *gur*, and give it to the horse to eat; this will remove the ill. I do not, however, know what quantity should be given. *Item:* take finely powdered pepper-corns and *gerū*, 2 ozs. of each, and give to the horse.[3]

Sore Mouth.—Should your horse suffer from a sore mouth, *i.e.* sores on the corners of its mouth,[4] apply a folded cold bandage, and keep it in place till the sores are healed.

Glanders or Farcy.—If a horse suffer from glanders or farcy,[5] try the following receipt, recommended to me by a friend. Take one *tolā* weight of moringa bark and half that amount of red chillies; pound and sift, and then mix in *mahelā*. Give this amount twice a day till recovery. *Item:* take of *kālā til*[6] seed and *bhilāwan*[7] two *tolā* of each, pound roughly and mix together, and give before the morning meal for forty days. The remedy is the same for both glanders and farcy; the former attacks the fore part of the horse and the latter the hind. It is probable that this remedy will cure *barsātī* also.

To Stop Bleeding.—To stanch profuse bleeding[8] from a wound, apply a spider's web. *Item:* sprinkle with powdered borax. Both these remedies can be used for man.

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[1] *Ghore ke* [*badan par*] *pittī uchhle.* The words *badan par* are understood after *ke.*

[2] *Kechlī* or *kenchlī*, "the slough of a snake." A snake's slough is always unspotted.

[3] The horse should, it is said, be kept blanketed.

[4] *Bāchh*, f., "the corner of the mouth" (of men or animals).

[5] *Bad-nām*, lit. "the evil name," is considered to be of two sorts, "male" and "female": the male, *bad-nām-i nar*, is glanders; and the female, *bad-nām-i māda*, is "farcy." Varying names for these diseases are *bel*, *khunām*; *gum-nām*, *kachhū,ī*, and *sembha.*

[6] *Kālā til*, Gingelly or Sesame Oil, *Sesamum indicum.*

[7] *Bhilāwan*, *vide* note 3, page 32.

[8] According to Hindus the horse has 72,000 veins.

Inflammation of the Testicles.—If a stallion suffers from enlarged testicles, rub down some Multan clay[1] and apply it mixed with cold water for some days to the testicles. *Item :* take *kālā zīra*,[2] grind it with water, and apply the paste warm, freely, all over the testicles; do so daily. Turkoman horses are said to be peculiarly liable to this ailment.

Small Drinker.—If a horse is a small drinker, give daily two *tolā* of omum seeds, after the evening feed. This will stimulate its appetite and make it drink deeply.

Barsātī.—For *barsātī*, rub down, on a stone, with lemon juice, a little water-chestnut, and apply it several times daily. A recovery may be expected in a few days.

CHAPTER XXI

ON *RĀTIB*, *ḤALWĀ* AND *KHĪR*

Take pounded turmeric, crushed green-ginger and pounded fenugreek, of each 5 lbs.; melt 5 lbs. of *ghī* over the fire; first of all cast in the turmeric and when well fried add the other two ingredients, and then fry all well together. Next cast in 10 lbs. of *guṛ*[3] and mix, and then pour in 10 quarts of cow's milk. Remove and put aside. Give at first 8 ozs. once a day, after watering; but gradually increase to 2 lbs. This sweet, gingered mash is grand stuff for a horse. When the above amount is finished, a fresh brew should be made. If this *ḥalwā* be given throughout the cold weather, your horse will be a sight to look upon. On my oath, this is a right good receipt, and I have given it for months at a time.

Khīr.—Cook a mash of *moṭh* (*mahelā*), squashing it with the

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[1] *Multānī miṭṭī ;* there are three varieties: (1) the white or *khajan* or eatable; (2) the yellow called *bhakrī* used for dyeing; (3) the light green or *sabz miṭṭī* which is used for washing the hair. The last is that most commonly used and generally known under the name of *Multānī miṭṭī.*

[2] *Kālā zīra*, Small Fennel, or Black Cumin, *Nigella sativa.* There is a difference between *kālā zīra*, and *siyāh zīra*, the Black Caraway, *Carum nigrum.* *Vide* p. 51, note 1.

[3] *Miṭhā,ī, lit.* "sweets," is vulgarly, as here, a name for *guṛ*.

hands; add milk and *guṛ*, and replace on the fire to cook. When well cooked, set aside to congeal by cooling, and feed your horse on this in place of grain. If a small quantity only be given, it can be mixed with the drinking water. No amount is fixed; give the horse as much as it will eat.

CONCLUSION

In very brief verses I have said my say, for brevity spares both reader and writer; therefore I have presented to you a great sea inside a pint pot. The receipts I have given have been tested and tried. I penned these verses[1] in twenty days, in 1210 A.H.,[2] my years then numbering forty—and some days. When this "Book of the Horse" (*Fars-Nāma*) reached its end, I named it "The Book of Horsemanship of *Rangīn*."[3] It contains just a thousand couplets.

FINIS

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[1] The treatise was originally in prose.

[2] *i.e.*, A.D. 1795.

[3] *Farāsat-Nāma-e Rangīn.* *Firāsat* is "discernment, &c.," so perhaps the author intends a play on the words. The ordinary form of the Arabic word used for horsemanship is *furūsīyah* or *furūsah* and not *farāsah*, but Rangīn would not hesitate to use a form that is unchaste.

APPENDIX "A"

By the courtesy of the "Asiatic Society of Bengal," I am permitted to reproduce the following two notes by me, from its "Journal" of 1906

1.—A Note on the Mercantile Sign-language of India

In the open-air markets of India, where idle spectators are by ancient custom entitled to increase the noise and confusion of bargaining, secrecy in dealing would be impossible were it not for some simple code of manual signs known to all Indian brokers and merchants. The signs are simple and distinctive, and mistakes are hardly possible. Suppose, for instance, it is a horse that is to be bargained for at a fair: the unit in this case would be a hundred rupees. The buyer and seller extend their right hands, over which one of them casts a concealing handkerchief or the end of his coat or *pagṛī*. The seller will, of course, at first indicate an exhorbitant figure; the buyer, one much lower than he intends to give. If the difference between the two sums is very great, it is usually an indication that the negotiations will terminate abruptly. Now, suppose that the buyer wishes to offer Rs. 266: he grasps the forefinger and the second finger of the seller's hand to express two units or two sums of a hundred rupees each. He next doubles up the third finger to express half the unit, or Rs. 50: total Rs. 250. The value of the fingers now drops from Rs. 100 to Rs. 10: he, therefore, to add ten to the figure expressed, grasps the forefinger and makes the price Rs. 260. The second finger doubled up adds half, or Rs. 5, and makes the sum Rs. 265. The value of the fingers now drops from ten to one: he, therefore, grasps a forefinger and makes the price Rs. 261.

The bystanders, though in complete ignorance of the sums asked and refused, take an active part in the proceedings and champion the cause of the buyer—at least if the buyer be a Sahib. "*Ghar kā dushman*, enemy of your own house," they say to the seller, "Why don't you sell?"

Mules are, in the Punjab, generally owned by Khatris; so when it is a mule that is being bargained for, the proceedings are prolonged, and the excitement sometimes becomes excessive. The seller is thumped violently on the back, and pushed and shaken till he breaks away in a huff. He is then forcibly brought back, sulky and frowning, and made to extend his hand and continue the negotiations. When the bargain is

concluded he breaks into smiles. Apparently everybody has been acting a part and thoroughly enjoying it.

The code described above is known to horse-dealers throughout the Punjab, and probably throughout India.

Amongst jewellers, cloth merchants, and perhaps other trades, there are variations in the code. Amongst them also, a single finger signifies a unit of one, ten, a hundred, or a thousand rupees. If the unit be one rupee, the words "*Yih rūpiya hai*" are said, as the finger or fingers are grasped: if the unit be ten, "*dahā,ī*"; if a hundred, "*sau*"; if a thousand, "*hazār*." Half a unit is expressed by extending a forefinger along the palm of the other person's hand: thus to indicate Rs. 15 the dealer would first express Rs. 10 by grasping one forefinger and exclaiming "*dahā,ī*," and then would either extend his forefinger along the other's palm to indicate half or Rs. 5, or else grasp all five fingers of the other's hand to express the same number. The lowest fraction is four annas, which is called *māsha*. To express Rs. 1.8, the dealer would grasp a forefinger saying, "*Yih rūpiya hai*," and then grasping the forefinger and second finger say, "*Yih-māsha*." Fractions of four annas each are also expressed by pressing, between the forefinger and thumb, the joints of the other bargainer's forefinger. Thus the first joint, when so pressed, indicates four annas, the second joint eight annas, and the base of the finger twelve annas.

How far has this or a similar code spread? Is it known in Central Asia, or indeed anywhere beyond Indian limits? It may be known in some parts of the Persian Gulf, but it is not known in the interior, neither to Arabs nor to Persians. Even the Arab horse-dealers who visit Bombay do not employ it.

2.—Note on the Jargon of Indian Horse-dealers

Besides the mercantile sign language detailed in *Journal* No. 7, Vol. II, 1906, some trades have a jargon of their own that amounts to a secret language. A horse-dealer, for instance, instructing an underling to go and examine a horse in a fair, with a view to purchase, might still say *jā,o theko*, the verb *theknā* being probably a corruption of *dekkhnā*; but this, as well as most of the horse-dealers' jargon, belongs to a past generation. Old Punjab-dealers, still living, remember the time when the following phrases were current amongst them:—

Horse, *gorpā*; mare, *gorpī*; fore-legs, *hāth* or *dastaure*; "it has good fore-legs," *dastaure māle*; "it has bad fore-legs," *dastaure kason*; bad, *basha,ī*; eye, *kilkiyān*; tooth, *chhubāhī*; bog-spavin, *lāsa*; to examine, *hāzanā*. In discussing prices, too, a secret code used to be observed. The following list of numbers was collected with difficulty, by the writer, at horse-fairs in the Punjab, various horse-dealers contributing odd numbers that had stuck in their memory. The

numbers are given exactly as collected, discrepancies included. Writing on the subject, an ancient Dallāl says, "These numbers are Pushtu, or if not Pushtu, then they must be some other language." As they are not Pushtu, we must conclude they are "some other language":—

½	*Nīm*
1	*Akel* or *Aspīna*[1]
1½	*Akel nīm*
2	*Yāz*
3	*Gerī*
4	*Gāpān*
5	*Kafi*[2]
6	*Rekhī*
7	*Rekhī-bas*[3]
8	*Yāz bash*
9	*Sar-ī bash*
10	*Sar-ī aspīna*
11	*Sar-i māte*[4]
12	*Sar-i yāz*
13	*Sar-ī gerī*
14	*Sar-ī gāpān*
15	*Sar-ī nīm*[5]
16, 17, 18, 19	?[6]
20	*Sūtī*
25	*Kafa*[2] *māle*[7] *sūtī*
30	*Gerī daigān*[8]
35	*Kafa kaso*[9] *yā sūtī*
40	*Yā sutī,ān*
45	*Kafa māle yā sutī,ān*
50	*Kafa daigān*
60	*Geri sūtī,ān*
70	*Rekhi bash sūtī,ān*
80	*Gāpān sūtī,ān*
90	*Sar-ī aspīna kaso lāng*
95	*Kafi*[2] *kaso lāng*
100	*Lāng*
125	*Māsha māle lāng*
150	*Akel nīm lang*
175	*Māsha kaso yāz lāng*
200	*Yāz lang*
225	*Yāz lang māsha male*
250	*Yāz nīm lāng*
275	*Māsha kaso gerī lāng*
300	*Gerī lāng*
325	*Māsha māle gerī lāng*
350	*Gerī nīm lāng*
375	*Māsha kaso gāpān lāng*
400	*Gāpan lāng*
600	*Rekhī lāng*
700	*Rekhi bash lāng*
800	*Yāz bash lāng*
900	*Sar-ī bash lāng*
1000	*Pare māle lāng*

[1] It lingers in my mind that I have heard *aspīna* used for a rupee.

[2] In 5 and 95, *kafi;* elsewhere *kafa.*

[3] *Bas* apparently should be *bash.*

[4] Why not *sar-i akel?*

[5] Why not *sar-i kafi?*

[6] I was unable to obtain these numbers; but logically 16, 17, and 18, should be *sar-i rekhī, sar-i rekhī bas* (or *bash?*), and *sar-i yāz bash.*

[7] *Māle* = "on, upon."

[8] *Daigān* = *dahā,ī.*

[9] *Kaso* = *kam.*

APPENDIX "B"

MISCELLANEOUS NOTES AND RECEIPTS FROM VARIOUS INDIAN SOURCES

1.—The Seat

There are three different kinds of seat. One in which the rider throws his weight on his buttocks; one in which he throws his weight on the stirrups; and the third, an admixture of the two, in which he grips with all his leg. The best seat is the second, with the weight on the stirrups, for this seat eases the horse. The rider should spur with his heels, paying no attention to the pommel of the saddle;[1] he should sit lightly but firmly on the horse's back, so that the horse may move freely and unencumbered.[2]

2.—To Mount

To mount, the rider should stand close to his horse and seize the reins and a lock of the mane in the left hand and quickly throw his leg over the horse's back, gripping with his thighs and knees, and throwing his weight on the stirrups so that his buttocks do not press on the saddle.[3] He should keep his temper and never worry the horse. The whip should only be used occasionally for purposes of chastisement. He should not wear his horse out by furious riding.

To break in a horse properly, it should be ridden without a saddle, the body of the horse being protected by the body-piece only.

To teach a horse the *ebiya*, tie weights[4] to its feet.

To teach this pace, the *rahwār* or *chaqūr*, take forty bullets and bore a hole in them; divide the bullets into two equal parts and make two necklaces of them, and tie these round the fore-legs. Shoe the horse well and then lead it at a walk. The teacher should know his work and be a good rider; he can then make his horse adopt any pace he chooses.

3.—On Breeding

The stallion should not have a yard like a *lāṭhī* nor the mare a vulva like a drain.

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[1] *Qāsh-i zīn*, P., or *hannā*, H.: the pommel of the saddle. The old pattern saddle has a handle in front.

[2] "The central Indian idea is that the rider should appear to sit at ease, languidly controlling the movements of a restive steed. In reality every action is as measured as the swing of a wooden rocking-horse, while a touch of the thorn bit suffices to check any tendency to genuine spirit."—*Man and Beast in India*.

[3] The only way to ride on a modern Persian saddle is to *stand* upright in the stirrups.

[4] *Ebiya*, one of the kinds of *qadam* or ambling; *vide* vocabulary.

It is best to breed from stallions and mares of five years old, but there is no great harm if they are only four; they should not, however, be younger than this and in no case should they be aged.

The mare should be reduced in flesh before being put to the stallion, and to this end she should be ridden for a few days previously. The winter season, till March, is best for putting the mare to the stallion. The period of gestation is nine months, but some writers have fixed it at eleven months and eleven days. The majority, however, say it is a full twelve months. If a foal is born before nine months, it will be defective; but the longer it is in the womb, the better. The mare may be ridden sparingly while carrying.[1] The mare should be given less food when she becomes heavy; and for forty days before foaling she should daily be given half a pound of *ghī*.

4.—On Determining the Sex of a Foal before it is Born

If a south wind is blowing when the mare is put to the stallion, she will produce a filly. If the right nipple be black and swollen and carried higher than the left, she will produce a colt.

5.—On Feeding the Foal

If the foal be given camel's milk, it will be strong; if cow's milk, it will be fat and round; and if goat's milk, it will be active. The best grain for a foal is barley.

The foal should be led about by hand. Further, it is not good to tie it up; it should be allowed to follow the dam wherever she goes. The foal should not be ridden till two years old.

6.—Emasculation and Gelding

Cast the horse. Let four or five men, relieving each other, pull the cord of the testicles for an hour or so, till it becomes soft. In appearance only, the horse will be a stallion. If the horse is troublesome, fix a bandage between its legs, scissor-wise, and tie tightly, and remove after three hours. *Item:* after pulling the cord as above, till soft, brand with a line from the scrotum right up to the anus, so that the sexual cord may perish. *Item:* cast the horse, and pull the cord as before. Then cover a pair of scissors with cotton wool, and compress the cord with the scissors, and bind tightly. Remove after twelve hours. In the winter a slight wound will be caused, which, however, can be quickly healed. In other seasons, both the testicles will come out, and ointment must be applied. *Item:* cast the horse, bind the cords with silk, slit the scrotum and remove the testicles, filling up with powdered turmeric. In ten or fifteen days a recovery may be expected.

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[1] That is, ridden at a walk.

7.—To make a Horse *Chau-gosha*[1] or "Four-eared"

Cast the horse; heat two knives red-hot and slit the ears to the extent desired. Do not use a cold knife or the bleeding will be profuse; with a hot knife there will be no bleeding.

8.—To Crop a Horse's Ears
(*Koba-karnā*)[2]

Cast the horse, and with a hot knife shave the inner edge of the ear, that is, the edge nearer the neck, from the bottom upwards. The ear will thus be made shorter and narrower.

9.—To Make a Horse Prick-eared[3]

From the root of the ears towards the centre of the head make two slits, three or four fingers' breadth in length, through the skin of the head. Then press together, till they join, the two ends of each slit; sew them together. Apply ointment, erect the ears, and bandage firmly. When the wound is healed the ears will be erect as an arrow.

10.—To discover whether a Horse is difficult to Shoe[4] and a Cure for the Vice

Place the hoof on a stone and tap with another stone. If the horse is fidgety, it is *bad na'l* or difficult to shoe. By acting thus several times, the horse may be cured of its vice.

11.—To discover whether a Horse is Dumb

If the horse is a stallion lead a mare in front of it, then if it fails to scream it is dumb.

In the case of a mare remove her foal; and if she keeps silent she is dumb.

12.—A "Dog-tongued" or "Snake-tongued" Horse[5]

If the horse turns its tongue back or lets it hang out like a dog, it is called "dog-tongued" or "snake-tongued." This vice it is possible to cure. Seize your opportunity and suddenly brand the tongue, or else scar it with a knife, or lance it; or else attach two hooks to the port[6] of the bit and fasten to these two very thin chains, eight fingers' breadth in length. By playing with these it will forget its vice of *sag-zabānī* or "dog-tonguedness."

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[1] *Chau-goshiyā* was a name given to a Turkoman horse.

[2] I am unable to trace the idiom *koba karnā*. Can it be a copyist's error for *kotāh karnā?*

[3] *Kān kharā karnā.*

[4] *Bad-na'l*, adj.

[5] *Sag-zabān* and *mār-zabān.*

[6] *Miḥrāb*, *lit.* arch.

13.—Device for a "Strap-necked" Horse, or one that Bites its rider's Legs

Fasten two buttons, one on each side of the saddle, and attach two straps to these and to the bit, so that the horse's neck is kept straight. This will effect a cure in time.

A *tasma-gardan* or "strap-necked" horse is one that bends its neck to one side and keeps it there like a dead weight.

A *moza-gīr* or "sock-pincher" is one that instead of arching[1] its neck bites the legs of its rider.

14.—To cure a Horse of Rearing

Soak a rag in water and when the horse rears, squeeze the water out of this into its ear. Do this once or twice and it will be cured.

15.—To cure a Puller that does not obey the Bit[2]

Soak tamarind in water and make the bit red-hot in the fire. Knead the tamarind in water to extract the juice, and then strain the *thick* juice through coarse cloth. Cool the bit with this juice. Do this three times, and then put the bit into the horse's mouth.

16.—To cure a Puller[3]

Take *chirchira* (Achyranthes aspera) and knead it well in tamarind juice; then heat the bit red-hot and cool it with the juice four or six times. *Item:* Take hair of a girl, that hair that has been shaved off on the sixth day after birth, and pound it with rose-water, and cool the red-hot bit in it seven times.

17.—To cure a Horse of Lying Down in Water

The whip is of no use to cure this vice. The owner should insert quick-lime under the girth, on one side, and then drive the horse into the water. When the horse lies down and the lime becomes damp, the lime will burn, and the horse will rise and flee out of the water.

18.—To remove *Thanī*[4]

Take quicksilver and *sajjī*[5] and mix together and apply to the *thanī* for four consecutive days.

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[1] *Kunda karnā;* also *ghūnghat karnā.*

[2] *Ghore kā bāg par phaṭnā,* a puller that does not obey the bit. *Bāg-ṭuṭ bhāgnā,* to run away as though the reins were broken.

[3] *Munh-zor,* adj., an ordinary puller or hard-mouthed horse; *sīna-zor,* pulling by getting the chin into the chest.

[4] *Vide* page 6.

[5] *Sajjī,* natron or impure carbonate of soda.



A "STRAP-NECKED HORSE"

(From an Indian Drawing)

19.—To cause Hair to grow on a Wound-scar

Take mustard oil, mix with spittle, and apply. *Item:* mix soap and indigo, and apply.

20.—To make the Mane and Tail Grow

Wash with the water in which *sāṭhī*[1] rice has been boiled. *Item:* a good receipt: Take of fenugreek seed and of emblic myrobalan 1 oz. each, and add 1 oz. of *kaṭol*;[2] powder, mix, and sift through cloth; then mix in some strained curds to which a little water has previously been added. Make lukewarm and rub into the roots of the hair in the early morning, washing it out again at noon. The hair will begin to grow well in a week.

21.—To Dye an unlucky White-stocking, or a Star

Take of gall-nuts 2 ozs. and fry in mustard oil and then wash. Next, with a pestle, grind yellow arsenic in an iron cooking-pan with very little water; then add the gall-nuts and again grind. Next add sal-ammoniac and grind. When all is well ground and mixed, use as a dye. If the hair does not take the right shade, apply several times. This dye will last two or three months. This is a good receipt for a seller to know. *Item:* take of dried black myrobalan, copper-filings, gall-nuts, and dried emblic myrobalan, of each ⅓ oz.; of yellow arsenic 48 grains; of sublimated sal-ammoniac 12. First fry the gall-nuts in mustard oil till half-cooked; then wash the copper-filings several times in water, dry, powder fine, and sift through cloth. Soak the emblic myrobalan all night in water; knead in the morning, and strain through cloth. Pound the other ingredients separately and mix; then cast them into an iron pot and add by degrees, while grinding with a pestle, some of the water in which the emblic myrobalan has been soaked; grind for six hours and then apply. Make what remains into small balls and keep till required. To use, dissolve in a little emblic myrobalan water.

This dye can be used for a man's beard, too. Apply to the beard, and then bind over it leaves of the castor-oil plant. Wash with water three hours. The hair will be black.

22.—To Dye the Legs of Horses[3]

Take of dry gram ½ lb. with four *dām* of the extract of catechu or cutch (*kath*) and five *dām* of flowers of *kodhar*;[4] grind all together, fine as antimony, and apply for two or three days in succession, binding over the legs two or three layers of fig-leaves.

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[1] *Birinj-i sāṭhī*, a kind of rice that ripens in sixty days, hence the name.

[2] *Kaṭol*, the Jack fruit (*Artocarpus incisa*).

[3] The legs of *nuqra* or albino horses used generally to be dyed.

[4] *Kodhar* is perhaps a copyist's error for *lodhar*, the Lode or Lodh Tree, *Symplocos racemosa*, the bark of which is used in dyeing; *vide* Watt.

23.—"To Dye the Tail a Beautiful Red"

Boil alum and turmeric and dip the tail in the liquid. Then wash the tail, but not so much as to remove the yellow dye. Pound a little Indian[1] madder and place it on the fire with water to boil; then dip the tail in it. If a little clay[2] is added, it will deepen the colour.

When the tail is dry, take lime and oil and pound with betel leaves and rub this on the tail to increase the lustre.

If you want the colour to be like *lākh*, take rough lac.[3] First grind lime and betel leaves with warm water and apply to the tail. Wash the tail in boiled alum and water and turmeric, to dye yellow, and then wash out lightly with cold water. Pound the *lākh* and soak in water, and strain, and then add the acid juice of lemon or boiled tamarind. Now dip the tail in this and the colour will rival that of rubies. When dry, rub in lime and oil mixed.

24.—*Charkā*[4] or Digestive Powder

The following should be given to horses while being fed on *rātib* or cooked food:—

Take equal quantities of emblic myrobalan,[5] dry ginger, sweet flag,[6] yellow myrobalan,[7] long zedoary,[8] *raī-bang* (*Quercus lanuginosa*),[9] *pānk*,[10] black rock-salt,[11] and *kālā-namak*.[12] Pound fine, mix, and set aside. After the horse has eaten its *rātib*, give 4 ozs. of the above mixed in a little *mahelā*.

25.—On giving Fenugreek

This should be given as digestive with *mahelā* in the proportion of one part of fenugreek to four parts of *moṭh*. These two should be boiled together till they become so soft as to mix. This is good for the cold season; in the hot season give only a quarter of the quantity of fenugreek.

26.—Receipt for *Pachlonā* or Five-salts

This is an excellent digestive; it fattens the horse and cleanses the stomach.

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1 *Majīṭ*, Indian madder (*Rubia cordifolia*).

2 *Gil*, potters' clay or *multānī miṭṭī ?*

3 *Kachchī lākh* or *khām lākh ; vide* Watt.

4 *Charkā ;* not in dictionaries. The ordinary word for a digestive powder is *chūran* or *pāchak*.

5 *Ānwlā*, Phyllanthus Emblica, the Emblic Myrobalan.

6 *Ghoṛ-bach*, Acorus Calamus, Sweet Flag.

7 *Harrā*, Terminalia Chebula, the Yellow Myrobalan.

8 *Kachrī*, Curcuma Zerumbet, Long Zedoary.

9 *Rāi-bang* or *-banj*, Quercus lanuginosa.

10 *Pānk*, the green stuff found in ponds?

11 *Sonchar* or *sānchar*, black rock-salt.

12 *Kālā namak* or "black salt," a preparation of sodium chloride and sulphuret of iron.

Take equal parts of *kālī zīrī* or the purple flea-bane,[1] *chītā* (Plumbago zeylanica), dry ginger, *moṭh*, sweet flag, cumin seed, the three kinds of myrobalan, *bābring* (Embelia Ribes), long-pepper, seed of *sonf* or Indian sweet-fennel, rock-salt, earth-salt, black mustard-seed, assafœtida, *kachrī* (Cucumis pubescens), *jawā,in* (ajava seeds; Carum Copticum), turmeric, alum, borax, *kuṭkī* or black hellebore,[2] carbonate of potash,[3] *gachlona*,[4] and black rock-salt.[5] First fry in a pan (without grease) the alum, the assafœtida and the borax. Pound the remaining ingredients very fine and mix with the first three and put aside. Give the weight of four *dām*[6] or more, well mixed in a little *mahelā*. Give after the *rātib*.

27.—Receipt for *Chār-dāna*[7]

Take equal quantities of black pepper, of either *kuṭkī* (black hellebore), conessi bark (*Holarrhena antidysenterica*),[8] long pepper[9] and dry ginger. Powder and mix. Give 2 ozs. with coarse wheaten flour. In winter this is given at bed-time; in summer early in the morning. This also makes a horse drink deep.

28.—To make a Horse Drink[10]

After returning from furlough and before showing a horse at *darbār* a sawar gives the following:—

Dry ginger, black mustard seed, salt, *ajwāin* or ajova seeds. One ounce of each is powdered, mixed in *āṭā* and given at bed-time. The horse will drink deeply next morning.

29.—A Cheap Receipt for Fattening a Horse

Take of *khallī* (the dregs of linseed after the oil has been expressed) 4 lbs.; moisten with cow's milk; add of *khānḍ* [coarse brown sugar, more refined than *guṛ*] 2 lbs., and give instead of plain *mahelā*, half the quantity of ordinary *mahelā* and half of this; give as a morning-food only, for three weeks.

30.—Receipt for *Malīda* for Foals

Take 2 lbs. of gram and grind it, and then bake in cakes, thick or

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[1] *Kālī zīrī*, purple flea-bane (*Vernonia anthelmintica*): not to be confounded with *kālā zīrā*, "black cumin seed." *Vide* p. 40, note 2.

[2] *Kuṭkī*, H., Helleborus niger.

[3] *Jawākhār*, H.

[4] *Gach-lon*, a medical salt, consisting chiefly of muriate of soda with a little iron, lime, and sulphur.

[5] *Sonchar*.

[6] *Dām* = 20 *māsha*, and a *māsha* = about 16 grains.

[7] Receipt of Sirdar Khan, 3rd Panjab Cavalry.

[8] *Kauriyā*, H., *Kurchi* or Conessi bark.

[9] *Pīplī* or *magh*.

[10] Receipt of Sirdar Khan, 3rd Panjab Cavalry.

thin. Mix these well with a quart of milk, adding 2 lbs. of moist sugar. Give after watering: give for not less than forty days.

31.—Receipt for *Khīr*

Take boiled *moṭh* and mix it with milk; add some moist sugar and then increase the heat of the fire double, mixing all into one soft mass. Set aside to cool. Before feeding, mix with milk instead of water and give, as a feed, the usual weight instead of grain. Also in the evening give one *tolā* of pepper and four of green ginger.

32.—Receipt for *Ḥalwā* of Green Ginger

This should be given in the *Chau-māsa*[1] or four rainy months.

Take turmeric, green ginger, and fenugreek seed, of each 5 lbs.; pound and mix; put 5 lbs. of *ghī* on the fire, and fry the ingredients in it till a light brown; then mix in 10 lbs. of *shakar* (moist sugar), and add ten quarts of cow's milk; skim while cooking. Put aside and give some of this daily, after watering; begin with ½ lb., but increase the quantity gradually up to 2 lbs.

33.—On Fattening with Raw Brown Sugar

Mix into some *mahelā* of *moṭh*, a fourth of its quantity of *khānḍ* (raw brown sugar), and give every morning and evening.

34.—On Fattening on Buffalo-horn

Bury in mud one horn of a buffalo so that it may become soft. After twenty-four hours remove and convert it into "saw-dust." Add an equal quantity of pure honey; put into a jar, cover, and hermetically seal with clay; cover with dried cow-dung, kindle the cow-dung, and cook thoroughly till the mixture becomes quite white and shining. Then take equal quantities of *shahtara* (Fumaria officinalis), carbonate of soda, Aplotaxis auriculata, black-pepper, long-pepper, dry ginger, *moṭh, gilau* (Tinospora cordifolia), rock-salt, and *gerū*:[2] pound and sift, and then add of the powder obtained, double the quantity of the mixture in the pot; mix all together and put aside. Give as follows for three weeks:—

The first week give with *gogal* (or Balsamodendron makul); the second with *shakar* (cane sugar); the third with *ghī*. Give the first day 5 *dirham*,[3] the second day 10, the third day 15, the fourth day 20;

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[1] Begins on the 11th day after the new moon of *Asārh* and ends at the full moon *Kātik*. During this period the Gods are asleep, and no religious ceremony is observed. A portion of the Autumnal Durgah Puja, however, falls in this period, so the Gods have to be specially roused six days before their time.

[2] *Gerū*. *Vide* p. 26, note 9.

[3] A *dirham* is a weight of 48 grains of barley, equivalent, in Indian weight, to 1 *māsha* and 7 *rattī*.

continue to give 20 *dirham* for three weeks. This increases the appetite.

If the above causes *garmī*,[1] give daily *tirphalā* (the three kinds of myrobalan).

35.—On Giving Rat's Bane or Arsenic, etc.

Take ½ oz. of each of the following: Indian aconite,[2] white arsenic, yellow arsenic, cinnabar,[3] *sang-reza*,[4] cloves, dry ginger, borax, black pepper, with 1½ ozs. of *kath*,[5] and 10 lbs. of green ginger. First pound the green ginger to extract its juice. Then crush the other ingredients and cast them into a marble mortar with the juice of the green ginger, and grind continually, night and day, for seven days, till the powder is ground finer than antimony. Instead of the juice of the green ginger, the juice of betel leaves can be substituted. The mortar should be made of porphyry,[6] or of some hard stone. Make the mixture up into pills the size of a gram-grain or small pea and set aside.

Take 2 ozs. of coarse wheaten flour and make it into a cake, and bake; give one pill, powdered fine, concealed in the cake. Give in the evening after the grain. Give three times in a week. If necessary one pill can be given every morning early.

36.—Another Receipt for Sāṛā

Mustard seed,[7] *ajwā,in*,[8] emblic myrobalan, dry ginger, long zedoary, *kālā namak*, moringa bark,[9] *baheṛā*,[10] *pānk*, black rock-salt and white rock-salt;[11] take equal parts of each and pound roughly and separately. Weigh again and then mix. Then take of sour curds (*dahī*) three times the weight of the powder; strain the curds through cloth, having previously added a little water to it, and then mix the powder into it. Cast into a *maṭkā* or porous earthen vessel, cover with a plate, and bury in horse-dung. Remove after a week. Give for twenty days, 4 ozs. daily, after the evening feed. This medicine acts as a tonic, cures worms, and purifies the stomach from phlegm and gas.

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[1] *Garmī karnā*, here *ḥiddat karnā;* in a human the signs are thirst, burning in the chest, yellowness in the urine, and the urine being less than the normal quantity.

[2] *Bachnāg*, Indian aconite (*Aconitum ferox*).

[3] *Shanjarf*, cinnabar.

[4] *Sang-reza*, gravel?

[5] *Kath*, the extract of catechu or cutch.

[6] The hardest species of marble.

[7] *Rā,ī*, Brassica nigra.

[8] *Ajwā,in*, Ptychotis ajowan.

[9] *Sahajnā*, Moringer pterygosperma.

[10] *Baheṛā*, Terminalia Bellerica.

[11] *Sendhā*, white rock-salt.

In the hot weather make the mixture with curds, but in the cold substitute vinegar for the curds.

37.—To Make a Horse Long-winded[1]

Procure a black cobra and so kill it that it has no outward injury: the blood and poison must be intact. Then take one hundred grains of gram, or a little less, but the grains must be large and perfect. Force the gram into the snake's throat and then close its mouth; cast the cobra into a porous earthen vessel and bury in the ground for forty days, surrounding the pot on all sides with horse-dung. After forty days, take out the gram and clean it, and keep in a safe spot. Before going on a journey, give one grain in *rātib* or parched flour (*sattū*). This is an ancient Deccan receipt.

38.—*Zangārī* Ointment (for Fistulous Sores)

Take of fresh neem leaves 8 *dām*[2] weight; of beeswax, rosin, and *zangār*,[3] 1 *dām* each; 1 onion; of cinnabar and *kamīlā*[4] 1 *dām*; of English soap 5 *dām*, and of copper sulphate 8 *dām*. Pound separately and sift. Then take of mustard oil ½ lb., if the season is winter; but sesamum oil if it be summer. First cook the neem leaves in the oil and then cast them away; next cook the onion, removing it when cooked. Afterwards sift in the other ingredients, one after another, not altogether. When the ointment is ready, set aside.

39.—On Purging

A horse should be purged once a year when the nights are mild; this keeps it in health. The evening before purging, substitute for the evening-feed a bran-mash. In the morning give no feed, but administer the following: 1½ ozs. (or 3 *tolā*) of aloes; 32 grains (or 2 *māsha*) of sweet fennel; 32 grains of dry ginger; pound, sift and set aside. Take ½ oz. of English soap and add sufficient electuary of rose-leaves[5] to make the whole into a bolus and give to the horse. Walk the horse about for a little and then tether in the stall, giving it a little grass to eat.

If you wish to make the horse stale also, add to the bolus 48 grains of refined saltpetre[6] and 48 grains of gum-arabic.[7]

If the horse is suddenly and excessively purged, either give it cold water, or else curds and water mixed.

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[1] *Dūr-dam.*

[2] *Dām.* *Vide* page 51, note 6.

[3] *Zāngār*, subacetate of copper.

[4] *Kamīla,* Mallotus Philippenensis.

[5] *Gul-qand*, an electuary made of pounded rose-leaves mixed with sugar candy syrup.

[6] *Shora-e qalamī*, saltpetre in crystals.

[7] *Gond babūl.*

In the evening give a bran-mash and in the morning the usual feed of grain.

The horse should not be ridden for three days.

40.—On Administering an Enema

Take a piece of leather and sew it like a bag, that is, like a *mashkīza* or traveller's water-bag, and then insert a tube into one end. Use this as an enema. Take castor oil and one fourth the quantity of earth-salt, and mix well with warm water; use this as an injection.

41.—To stop Excessive Purging

Take 2 ozs. each of sweet fennel, cumin[1] seeds, and black pepper. Fry these a little and pound fine and add sufficient water to make into a bolus. Divide the bolus into two, giving the halves to the horse one after the other.

If the above does not prove effective give the following, which is better:—

Fried assafœtida ½ oz., *ghī* 2 ozs., *sāṭhī*[2] rice 4 ozs.; pound, mix and make into a bolus and then give to the horse.

42.—To Cause an Enemy's Horse to fall Sick and also to Cause the Same to Recover

Take equal quantities of croton seed and crude opium; grind together with water and put into a cup; paint this on the horse's testicles, or on its anus, or on its lips. The horse will get restless, and neither eat, drink, nor sleep, and if a remedy be not soon applied it may die.

Cure:—Take tamarisk leaves; boil and wash the places with that frequently. *Item:*—Curds and water mixed are a substitute for the tamarisk, but the latter acts quicker.

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[1] *Zīra safed*, Cuminun cymimum.

[2] *Birinj-i sāthi*, a kind of rice that ripens in sixty days.

APPENDIX "C"

VOCABULARY OF TECHNICAL TERMS

A

ABDOMEN—*peṭ*, m., H.

ABYSSINIAN—*ḥabashī*, a Kabuli breed in which the coat consists of tight curls.

ACID—*tezāb*, m.

AGED—*panj-sāla*, adj., five-year-old; *shash-sāla*, adj., six-year-old (also incorrectly *chha-sāla*); *male-panj*, according to most ten-year and upwards, but according to some twelve-year and upwards.

AGUE—*vide* Fever.

AJWĀ,IN—The Bishop's Weed; Ajava seeds; *Carum copticum.* A variety of "*ajwā,in*" is *chhorī-ajwān*, the seeds of *Cleome viscosa.* Another is *k͟hurāsānī ajwān*, the seeds of *Hyoscyamus niger*, black henbane: *vide* Cumin and Caraway seed.

ADBINO—*vide* White.

ALOES—*eluwā*, m., H.

ALUM—*phiṭkarī*, f., H.:

AMBLE—*yurg͟ha*, T., and *hamlaja*, Ar.: *ruhāl* (*chalnā*) probably a corruption of *rahwār*, Per. (in this pace "the water of the stomach should not be shaken"): in one Indian-Persian manuscript *raftār* is used for ambling, pacing, &c. *Rahwār* was a slow amble (probably a natural run or shuffle) used for long distances; the pace did not tire the horse and a footman could keep up with the rider: *do-gāma* more artificial than *rahwār*; it was a showy amble or walk, a bazar pace; "the horse threw out its forefeet in a graceful circle that delighted the beholders"; the pace, though easy for the rider, soon tired the horse: *shāh-gām*, a kind of *do-gāma*: *yurg͟ha*, T., was in India a fast kind of *rahwār*, a pace easy to horse and rider: *ebiya*, H., obs., was like *yurg͟ha*, but not so easy to the rider, perhaps it was "pacing." All the previous paces come under the head of *qadam: vide* Walk.

ANASARCA—*ṭabaq* (*lānā*): *vide* Lymphangitis.

ANOINT—*chuparṇā*, to anoint, to smear, grease, oil.

ANUS—*vide* Thighs. *Sāg͟harī*, space between the tail and the anus, in a horse or ass; also the space covered by the tail: colloquially it sometimes means the quarters: *ghoṛe-ne kaisī ṣāg͟harī ḍāl-rakhī hai*, is said of a horse so pig-fat that it has a channel down the centre of its back.

APHTHŒ—*anchhar*, also *ānshlā*, thrush in the mouth and tongue.

ARAB—*tāzī*; *'arabī*.

ARCH, TO—*gardan ko kunda karnā* or *ghūṅghat karnā*—to arch the neck.

ARECA NUT—*supārī*, f., H.: *fawfal*, Ar.

ARMENIAN BOLE—*gil-i Armanī*.

ARTERY—*shiryān*, f., Ar.

ARSENIC—*sankhiyā*, m., H.

ASSAFŒTIDA—*hīng*, m., H.

ASHES—*bhūbhal*, m., H., warm or hot ashes.

"ASS-HOOFED"—*vide* Foot.

"ASS-TAILED"—*khar-dum*, that is, with the root of the tail thin and covered by scanty and short hairs: *vide* "Mule-tailed."

ASTHMA—*ẓīq-i-nafas*: *dama*, vulg. applied to any disease of the lungs, &c.

B

BACK—*pīṭh*, f., H.: *pusht*, f., P.

BACK-BAND—*bār-kash*, *m*.

BACKBONE—*rīṛh*, f., H.: *vide* Vertebra.

BAKA,IN—the Persian Lilac; *vide* Neem.

BALL—*dawā,ī kī golī*.

BALLING IRON—*tālū-kash*, m.: *ḥalqa*, m.

BAMBOO—*bāns*, m., H.

BANDAGE—*paṭṭī*, f., H.: *ṭhandī paṭṭī* (cold bandage).

BARK—*chhāl*, f., H. (of tree).

BARLEY—*jaw*, m.: *vide* also Wheat.

BAY—*kumayt*, Ar., P. and Hindustani, ordinary bay: *teliyā kumayt* (very dark bay; coloured as though it had had "oil" rubbed over it = *lākhorī kumayt*): *āṭhon gānṭh kumayt*, bay, with black stockings on all four legs ("eight joints") up to the knees and houghs: (*kumayt* is not regarded as a radical colour in horses, but as a mixture of *būr* or chesnut, *q. v.*, and black; it is likened to the colour of dried dates): *aḥmar*, Ar., all bays, light or dark (Algeria): *kahar*, P.: *qara kahar*, P., dark bay: *vide* also Roan.

BEANS—*sem*. f., H. (broad): *lobiyā*, H., and *bāqilā*, Ar., m. (different kinds).

BEARING-REIN—*gol-bāg*

BEDDING—*bichālī*, f., H.

BELLY-BAND—*peṭī*, f., H.

BEL-FRUIT—*bel*, m., H. (specially useful in dysentery).

BETEL—*pān*, m., H. (the leaf).

BILE—*pittā*, m., H. (also gall-bladder): *ṣafrā*, Ar.: *vide* also Humour.

BIT—*dahāna*, P. (curb): *qaza,ī*, f. (snaffle).

BITE, TO—*kāṭnā*.

BITER—*dandān-gīr*, adj., P., a horse that savages in its stable: *moza-gīr*, adj., a horse that bites its rider's legs, *lit.* "stocking-grabber": *kaṭṭar*, adj., H.

BLACK—In India and in Persia a black horse is styled *mushkī* or *mushkīn*, from *mushk*, "musk." *Mushkī* or *mushkīn* is properly jet-black and shiny. (One Indian writer uses *siyāh* to signify a dull black or brown.) *Mallikāksha*, S., obs. black with two wall-eyes and four white stockings. *Adham*, Ar., a stable-term amongst Arabs for black; amongst Indians it was regarded as a radical and auspicious colour; by *adham* the Indians meant real black "like the black-bee, or the male *ko,el*, or the black buffalo"; the word is obsolete in India.

"BLACK-EYED"—*qara-qūz*, T., "black-eyed," a term now obsolete in India.

"BLACK-EARED"—*shām-karan*, S., with black tips to the ears; term practically obsolete.

"BLACK-KNEED"—*vide* Stocking.

"BLACK-TONGUED"—*siyāh-zabān*, adj., "black-tongued"; and *siyāh-tālū*, adj., "with black palate": unlucky, except in a black horse.

BLADDER—*phūnknī*, f., H. (of animals): *maṣāna*, Ar., gen.

BLANKET—*kambal* or *kammal*, m., H.: *dhussā*.

BLAZE—*qashqa* or *qashqā*, T., the sect-mark on the forehead of Hindus, and hence any white mark on the forehead of a horse: *māh-rū*, adj. and subs., *lit.* "moon-faced," with the whole face white, *i.e.*, with a blaze extending to the eyes in a broad stripe down the nose = *g͟hurrah sā,ilah*, Ar., with a blaze extending to the eyes, the white also "flowing down" to the nose in a *broad* stripe, "the breadth of the whole nose": *shakīl*, with a narrow reach: *'aqrab*, *lit.* "scorpion," any white on the forehead if it has coloured hairs in it, a broken blaze: *pach-* or *pānch-kaliyān*, Urdu, adj., with four white stockings and a blaze; *vide* Stocking, Reach, and Star.

BLAZED—*ag͟harr*, Ar., marked with a *g͟hurrah*, *vide* supra and Star.

BLEED, TO—*faṣd kholnā*, to let the blood by opening a vein.

BLINKER—*kan-paṭṭā*, m., H.

BLISTER—"*plāstar*" (Eng.), *lagānā*, to apply a blister: *chhalā*, m., H. (*paṛnā*), the pustule.

BLOOD—*lohū*, m., H.: *k͟hūn*, m., P.: *vide* also Thorough-bred, and Humour.

"BLOTCHED"—*kanhwā*, H., with blotches of black, white, and chesnut: *vide* Spotted.

BLUE-STONE—*nīlī-tūtiyā*, f., H.

"BOAR-TUSKED"—*vide* Tusk.

BOB-TAILED—*landūrā* or *lunḍā*, H.

BODY-ROLLER—*farāk͟hī*, f.

BOG-SPAVIN—*vide* Spavin.

BOIL—*phoṛā*, m., H.: *dumbal*, m., P.

BONE—*haḍḍī*, f., H.: *k͟hāmosha*, turbinated bone (near nostrils).

BORAX—*suhāgā*, m., H.

BORBORYGMI—*qarāqur* (a grumbling in the guts).
BORING—*ek-bāgā*, adj.
BOSS—*phūl*, m., H., *lit.* "flower": *vide* Rosette.
BOTS—*līk* (eggs): *bar*, f., H. (larvæ, *lit.* wasp).
BOWEL—*vide* Obstruction.
BRAIN—*bhejā*, m., H.: *maghz*, m., P.
BRAN—*chokur*, m., H. (of wheat or barley).
BRAND, TO—*dāghnā* or *dāgh denā*.
BREAK IN, TO—*nikālnā* (= "educate").
BREAST-PLATE—*sīna-band*: *pesh-band*.
BREECHEN—*pushtang*.
BREEDING-DISTRICT—*khet*, m., H.
BRIDLE—*lagām*, m.
BROW-BAND—*kan-sirā*, m., H.: *māthā-paṭṭī*: *mathelī*.
BROWN—*khairā*, "of the colour of catechu": *bhūrā* (?)
BRITTLE-FEET—*sum-khārā*, subs., the disease: *vide* Foot.
BRUISE—*choṭ*, f., H. (*lagnā*).
BRUSH—*hathī*, f., a hair-glove for horses; *brūsh*, m., Eng.
"BRUSH," TO—*newar lagnā* (*newar*, f., H., is properly the fetlock).
BUCK, TO—*kandhī mārnā*.
BUCKLE—*baksū,ā*, m., Eng.: *sū,ī*, f., H., tongue of buckle (*lit.* "needle").
"BURSATEE"—*barsātī*.
BUTTRESS—*sum-tarāsh*, a *na'l-band's* buttress.

C

CALF-KNEED (OR BACK AT THE KNEES)—*ghuṭne pīchhe ko mure hū,e*.
CALKIN—*khūnṭī*, f., H. (peg, &c.).
"CAMEL-BACKED"—*vide* Roach-backed.
"CAMEL-HUNG"—*shutur-foṭa*, adj. (*lit.* with scrotum like a camel; meaning not clear).
"CAMEL-JOINTED"—*vide* Knees.
"CAMEL-MOUTHED"—*shutur-dandān*, adj., with projecting or irregular teeth; also under-hung; sometimes = toothless, *q.v.*
CAMPHOR—*kāfūr*.
CANKER IN THE FEET—*kaf-gīrā*, subs.
CANNON-BONE—*nalī*, f., H.: *wazīf*, Ar.
CANTER—*vide* Gallop.
CANTHUS OF THE EYE—*vide* Eyelid.
CAPPED ELBOW—*khīsā*, H., corruption of Persian *kīsa*, *lit.* "a purse, &c.": *rasaulī*, H., *lit.* "tumour," *vide* Elbow.
CAPPED HOUGH—*kuhniyā*: *kūnch kī rasulī*, f., H.
CAPPED KNEE—*zānuwā*.
CARAWAY-SEEDS—*siyāh zīra*: *vide Ajwā,in* and Cumin.
CARROTS—*gājar*, f. and m., H.

CARTILAGE—*khurrī* or *khurrī haḍḍī*, f., H.

CASTER—*nāqiṣ* or *nikammā ghoṛā*: *naẓarī ghoṛā*, prop. horse to be cast, *lit.* horse "under observation."

CASTORS—*vide* Chesnuts.

CASTOR OIL—*renḍī kā tel* or *renṛī kā tel*.

CATARACT—*motiyā-bind*, m., H.

CATARRH—*zukhām*, Ar.; *sardī*, f., P.: *kanār*, m., Panj., *vide* Cold.

"CAT-EYED"—*vide* Wall-eyed and Pig-eyed.

CHAFF—*bhūsā*, m., H., chopped straw, *also* chaff.

CHALK—*khaṛī miṭṭī*. f., H.

CHARCOAL—*ko,elā*, m., H. (generally used for cooking grain, as horses will not eat smoked food).

Charī—the leaves of *jawār* (used as fodder for horses and cattle).

CHEEK—*gāl*, m., H.

CHESNUT—*būr*[1] described as being red like unground saffron or the red of the pomegranate flower; it means chesnut, a radical and auspicious colour in horses; the term is obsolete in India except in treatises on horses; *vide* Bay: *surang*, H., chesnut all over: *teliyā surang* or *mahū,ā surang*, liver chesnut: *surang-i lākhorī*, dark but not liver chesnut: *surang-i kishmishī*, the colour of *old* sultana raisins; *surang-i mirgā*, a fawn chesnut; *surang-i zarda*, a golden chesnut: *ashqar*, Ar., chesnut (dark or light) all over: *aḥwa*, Ar., apparently a liver-chesnut, an uncommon colour in the desert.

CHESNUTS—*par*, m., H., *lit.* wing or feather: *muhr*, Ind. Pers. manuscript.

CHEST—*chhātī*, f., H.: *sīna*, m., P.: sag-dast, adj., "with forelegs like a dog" is said of a horse with a flat narrow chest, "both legs coming out of the same hole"; or of a horse with unmuscular fore-arms.

CHEST-FOUNDERED—*sīna-band; chhātī-band*.

CHILLIES—*lāl mirch*, f., H., red chillies, red pepper; *harī mirch*, green chillies.

CHIRETTA—*chiraytā* or *chirā,etā*, m., H. (a very bitter herb, a kind of gentian; some horses will eat powdered chiretta greedily).

CLIP—*ṭhokar*, f., H., clip to horse-shoe.

CLIPPERS—*vide* Scissors.

CLOTHING—*kapṛā*, gen.: *gardanī* (body-piece) and *chhātī-band* (breast-piece): *kan-silā*, m., H. (hood): *jhūl*, a heavy body-piece of blanket and felt: *ṭhanḍi gardanī* (light, summer—): *vide* Blanket.

CLOVER—*shaftal*, m., T. P.: *tipatyā*, m., H.

CLYSTER-PIPE—*pichkārī*, f., H.: *vide* Enema.

CLYSTER-STICK—*vide* Suppository.

COLD—*balghamī tap*, a bad feverish cold: *vide* Catarrh.

COLIC—*qūlinj*, gen. term: *kurkurī*, spasmodic: *bādsūl*, flatulent.

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[1] *Būr* is still current amongst the Baluchis, and also in Persia.

COLLAR—*ḥalqa*, m. (of harness).

COLOUR—There are four radical and auspicious colours in horses (1) *Abyaẓ*, Ar., pure white, *q. v.*; (2) *Adham*, Ar., pure black, *q. v.*; (3) *Būr*, chesnut, *q. v.*; (4) *Zarda*, golden, *i.e.*, yellow dun *q. v.*

Jaimangal, *lit.* "of auspicious victory," is a horse with two wall-eyes, a blaze, one white stocking and a white belly; said to be worshipped by a Raja in Madras.

There are said to be three shades of bay and chesnut—*kishmishī*, the colour of Sultana raisins, *lākhī*, the colour of lac or deep red, and *teliyā*, a very dark shade inclined to black. *Bad-rang*, Urdu, adj., "bad-coloured," applied to horses of nondescript or bad colours, not to those with merely inauspicious markings.

Muṣmat or *bahīm*, Ar., all of one colour: *vide* Spotted.

COLT—*vide* Foal.

COMB—*kaṅghī*, f., H.

CONSTIPATION—*qabẓ*.

CONSUMPTION—*khushk-bel*, consumption in horses: *vide* Farcy.

CONTRACTED-HEELS—*vide* Foot.

CORN—*pewā* (in hoof): *vide* Grain.

CORONET—*bhaun* or *bhon*, f. (also eyebrow): *sum ki maghzī*.

COUGH—*surfa*, P.: *dhānsī*, f., H., a hard dry cough; *khānsī*, H., a cough from cold.

COUGH, TO—*dhānsnā*, H., to have a hard dry cough; *khānsnā*, H., to cough from cold.

COUNTRY-BRED—*desī-ghoṛā*, m., H.

COURAGEOUS—*jān-bāz*, adj.

COW-DUNG—*vide* Dung.

COW-HOUGHED—*kulich* and *kachal*, adj., H.

COW-KICK, TO—*gainchī mārnā*: (also to strike with a fore-foot?).

CRACKED HEELS—*gāmchī men chhewur* (?): *ghoṛe kī biwā,ī phaṭ-ga,ī*, (*biwā,ī* = chilblain).

"CRADLE"—*ḍanḍa*, m., H., *lit.* stick.

CRAM, TO—*galiyānā*. [Unpalatable food is administered by cramming; horses, in old-fashioned Rajas' stables, were made pig-fat by cramming with messes made of sugar, butter, &c., as fowls are said to be crammed in France.]

CRAMP—*tashannuj*, Ar., gen.; spec. cramp all over the body.

CREAM—*vide* White.

CRESS—*hālon* or *hālim*: [Horse-dealer's receipt:—Take 20 lbs. of cress (*hālon*), 10 of fenugreek, 8 of turmeric and 8 of mustard. Pound the turmeric, and grind the remaining ingredients in a hand-mill. Take 1 lb. of above, and 1 lb. of *guṛ* or raw unrefined sugar, and make into a sherbet by adding two quarts of water or milk. The mixture should be of the consistency of cream. Leave all night to soak, and give before dawn. If the horse will not take

the mixture, it is crammed. When it has eaten 80 lbs. of the spices and an equal quantity of the *gur* it will be in dealers', but not too soft, condition. To be given in the rains or in winter.].

Crib-biter—*vide Wind-suck.*

Croton—*jamāl-gota*, m., H. (bean) ;—*kā tel* (—oil).

Crupper—*dumchī.*

Crust of Hoof—*shākh*, m., P.

"Crystal-eyed"—*vide* Wall-eyed.

Cumin seed—*zīra*, Cuminum cyminum.

Curb—*bajar haḍḍī*

Curb-chain—(*dahāne kī*) *zanjīrī.*

Curry-comb—*kharahrā*, m., H. (*mārnā*).

Cut, to—*zakhm ko chār-pāra karnā*, to cut a cross (+) on a wound.

Cyst—*jawā* (?) : *thailī*, f., H. (*lit.* bag).

D

Dandruff—*vide* Scurf.

Dappled—*gul-dār.*

Dates—*khajūr*, m. and f., H., *khurma*, m., P. (given to horses and camels in parts of Persia and Arabia).

Defect—*'ayb*, Ar., m., any defect or vice: *qubḥ*, Ar., m., any ugliness or outward defect.

Diabetes—*vide* Staling.

Diarrhœa—*dast* (*ānā*) : *is,hāl*, m.: *peṭ chalnā*, vulg.

Digest, to—*hazm karnā.*

Digestive—*pāchak*, m., H., gen.: *chūran*, m., H. a digestive powder.

Dill—*soyā* or *sowā*, m., H.

Disease—*saugandī*, an obscure disease in which the horse wastes away and becomes somnolent, while the eyes become light-coloured or whitish.

Dock—*dum ki haḍḍī.*

"Dog-legged"—*vide* Chest.

"Dog-tongued"—*sag-zabān*, adj., said of a horse that hangs its tongue out when ridden; a horse with this defect is also called *mār-zabān* or "snake-tongued."

"Dog-tooth"—*vide* Teeth.

Double—*damdama*, an "on and off."

"Dove-coloured"—*fākhta,ī*, coloured like the large Indian turtle-dove.

Drench, to—*julāb pilānā* or *denā.*

Drive, to—*hānknā*, gen.

Dropped-hip—*vide* Hip.

Dull, to be—*sust honā.*

Dun—*samand*, P., H., dun with black mane and tail; *shirgha*, Pushtu, dun with lighter mane and tail; *dūdhiyā shirgha*, light dun all over; *dūdhiyā samand*, very light dun with black mane, forelock,

and tail and four black legs: *teliyā samand*, a very dark dun with black legs, and black mane and tail: *samand-i qānūn*, obs., as before but still darker: *samand-i siyāh zānū*, a dun with four black stockings: *samand-i gul-dār*, a dappled dun: *qullā* or *qūlā* (T.?), a bright red-dun that is almost a light bay, with dun mane and tail, and black "list": *ṣandalī*, adj., of the colour of sandal-wood, *i.e.*, a light dun with the same coloured mane and tail: *bordā*, a dull dun (the colour of country leather) with black stripes on its legs: *zarda*, a term applied in manuscripts to all duns; is regarded as a radical and auspicious colour in horses and is compared to the yellow of gold or the yellow in the interior of the *nīlūfar* or white water-lily; the skin should be of the same colour as the hair.

DUNG—*līd*, f., dung of horses, mules, asses, or elephants: *pishkāl* or *pishkal*, and *menghī*, the hard dung of goats, sheep, and camels: *gobar*, m., H., cow-dung: *uplā*, m., H., cakes of cow-dung worked up for burning: *sargīn*, m., P., cow- or horse-dung.

DYSENTERY—*pechish*, f., H.: *vide* Mucus.

DYSPEPSIA—*bādī*, dyspepsia and indigestion.

E

EAR—*kān*, m., H.: *kanoṭī*, f., H., tip of the ear of a man, a horse, or any animal.

"EARED"—*gosh-dār*, adj., said of a horse with a third ear growing out of the root of one ear: unlucky.

ELBOW—*aglī-kuhnī*, f., H.: *mirfaq*, Ar.: *vide* Capped-elbow.

ELEPHANTIASIS—*fīl-pa*, *lit.* "elephant-foot."

"ELEPHANT-SKIN"—*gaj-chirm*, subs., an incurable disease in which the skin thickens in parts, assuming the speckled appearance of an elephant's skin.

"ELEPHANT-TOOTHED"—*vide* Tusk.

ENEMA—*ḥuqna*, an enema and also its contents: *ḥuqna karnā*, v. [An ordinary enema for a horse is a quart of milk, 2 lbs. of melted butter, ½ lb. of honey, and white sugar. The Indian enema consists of a leather bag with a tube.]

ENTERITIS—*boghma*.

ENTIRE—*ānḍū*, adj. (of any animal): *nar-ghoṛā*, subs.: *vide* also Stallion and Uncastrated.

EPILEPSY—*mirgī*, f., H.

ERYSIPELAS—*surkh-bād*; sometimes this disease is called *zahr-bād*, but *vide* Lymphangitis.

EWE-NECKED—*vide* "Strap-necked": *shutur-gardan*, long-necked and also ewe-necked (*lit.* "camel-necked").

EXCRESCENCE—*thanī*, f., wart-like excrescences at the mouth of the sheath, the size of a date; *manī*, the same if very small; latter not a defect. A horse possessing these is called *thanī-dār* or *manī-dār*.

Eye—*ānkh*, f., H.: *nākhuna*, chemosis; infiltration, usually inflamatory, of the conjunctiva and of the cellular tissue connecting it with the eyeball, in which the conjunctiva rises up to a considerable height around the cornea; also chymosis. *Phūlī*, opacity of the cornea, *vide* Opacity: *chīnt*, f., H., speck (in eye or elsewhere): *Us kī nazar achchhī hai*, "he has a good eye for a horse." *Vide* Black-eyed.

Eyelash—*papnī*, f., H.

Eyelid—*koya*, m., eyelid; the canthus of the eye.

F

False Gelding—*vide* Gelding.

Farcy—*vide* Glanders: *bel*, *khunām*, *gum-nām*, and *bad-nām* are all dealers' terms for the same disease.

Farrier—*na'l-band*, shoeing-smith: *baytār*, Ar., a shoeing-smith as well as a veterinary surgeon: *sālotrī*, H., veterinary surgeon.

"Favour," to—*hāth* (*yā pā,on*) *bachānā*, to favour a leg; *vide* Tender.

Fawn—*Shīrāzī*, *lit.* the colour of the *Shīrāzī* breed of pigeon, that is, fawn with white belly and four white legs: *mirgā*, H., and *ghizālī*, P., fawn-coloured all over, *lit.* "gazelle-coloured."

Feather—*bhaunrī*, *bhānwarī*, Hindī, and *pech-i mū*, P., a "feather" in the coat of a horse. Feathers have endless names expressive of good or bad luck according to their position, number, and shape; the following are a few examples: *khosha* (*lit.* "bunch of grapes, an ear of corn or a cluster") was a Moghul term for two or more feathers on the forehead: *dogar*, the Panjabi name for the same: *sengan* or *chimtā sengan* (probably connected with the word *sīngh*—a horn), *qainchī*, "scissors," and *mendha*—"a ram" (butting to misfortune), were terms for these feathers where one was above the other: *mārūt* (*lit.* "elephant's trunk") name of a feather behind the knees or near the scrotum.

Feed—*nihārī*, morning-feed; also extra food; or the pick-me-up given to *ekkā* ponies, &c., on a journey:[1] *dāna*, m., grain, often used for the evening feed; colloquially often means "gram."

Feeder—*kam-khor*, adj., a poor-feeder: *petū*, adj., greedy-feeder (*lit.* glutton): *bhūkel*, Panj., and *bhukkar* in Behar (always hungry).

Feet—*vide* Canker.

Fennel—*saunf*, Hindi; *bādyān*, Turki and Pers., *Fœniculum vulgare.*

Fenugreek—*methī*, H.

Fetlock—*mutthā*, m., of fore- or hind-leg.

Fever—*tap-i larza*, s.m., ague: *balghmi tap*, a bad feverish cold.

Fill, to (of leg)—*pay ānā*; or *pay* (or *nas*) *men warm ānā*: *vide* Sprain.

Filly—*vide* Foal.

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[1] 2 ozs. turmeric, with up to 1 lb. of *gur* or raw sugar, and an equal amount of *ātā* or coarse flour, is an ordinary receipt.

FIRE, TO,—*dāghnā* (also to brand).

FISH—*māchhlī*, f., H., and *māhī*, f., P.; in some places given to horses and cattle.

FISTULA—*vide* Sinus.

FLANK—*kokh*, f., H.

FLAT-FEET—*vide* Foot.

FLATULENCY—*riyāḥ*, f. (Ar. pl. of *rīḥ*).

FLEA-BITTEN GREY—*magasī*, Hindu and Pers.: *abrash*, Ar., *vide* Grey.

FLEAM—*vide* Lancet.

FLOUR—*maida*, m., H. (fine wheaten): *āṭā*, m., H. (coarse flour, of anything).

"FLOWERED"—*vide* Spotted.

FLY—*makkhī*, f., H.: *vide* also Horse-fly.

FLYBLOWS—*sāhī*, f., H.

FOAL.—*bachheṛā*, H., gen., colt: *bachheṛī*, H., gen., filly: *nā-kand*, until two years old: *du-yak*, three-year old: *chār-sālā*, four-year old: *muhr*, Ar., when first born: *ḥawlī*, Ar., one-year old: *gabhin*, adj., "in foal."

FOAM—*kaf*, m., P.

FODDER—*paṭṭhā*, m., H.: *chāra*, m.; *vide* Wheat.

FOMENT, TO—*bhapār dena*, to foment or steam: *senknā*, a general term for the many ways of wet and dry fomenting and steaming, and also for toasting; (the word also means to incubate, of birds): *vide* Steam.

FOOT, FEET—*sum*, P. (uncloven); *khur*, Hindi (cloven): *chapātī-sum*, H., adj. (*lit.* "pancake-hoofed"), flat-footed with brittle or pumiced feet: *khar-suma* (*lit.* "ass-hoofed"), with straight and bad hoofs; the term gives the idea of tripping; [one would expect "ass-hoofed" to mean "with contracted heels"].

FORAGE—*dāna ghās*, m., H.: *rātib*, any daily allowance: *vide* Fodder.

FOREARM—*bāzū*, m., P.; *ẕira'*, Ar.: ("the forearms should be muscular and look like a fish, *māhī*").

FOREHEAD—*peshānī*, f.: *qubḥ-peshānī*, adj., said of a horse with a projecting or bulging forehead.

FORELOCK—*chontī*, Hindi: *nāṣiya*, Ar. and Hindu. [Saises have an objection to cutting off the forelock.]

FORGE, TO—*na'l bajānā* (of horses).

FROG—*putlī*: *vide* Opacity.

G

GALL-NUT—*vide* Oak-gall.

GALLOP—*poya*, m., or *po,ī*, f., a very slow gallop or a canter; *chār-tag* (*dauṛnā*), a faster gallop: *sarpaṭ*, f., and adv., fully extended: *poya chalnā*, v., to go at a slow gallop or at a canter: *paṭṭi dauṛānā*, or

sarpaṭ dauṛānā, or *phenknā*, to go at a full gallop: *ḍapaṭnā*, to go at a full gallop (also to shout out in a threatening manner to an enemy, to servants).

"Gazelle-bellied"—*vide* Herring-gutted.

Geld, to—*akhta karnā*: *khaṣī k.*, spec. for goats, and cocks: *badhiyā k.* gen., but spec. for rams or bulls.

Gelding—*akhta*, adj.: *akhta-wār*, false-gelding, said of a horse that has apparently no testes: a birth defect.

Ginger[1]—*adrak*, f., P. (green): *sonṭh*, m., H. (dry).

Girth—*tang*: *chhīp*, f., H. (girth-tugs).

Girth-gall—*tang kā lagnā.*

Glanders—*khunāk*; *bad-nām*: *semba* or *sembha*. There are two kinds, "male" and "female": the "male" attacks the forepart of the horse and the "female" the hinder; *bel*, or *badnām-i nar* is Farcy, while *bad-nām-i māda*, the female, is Glanders; *vide* Farcy.

Glove—*hatthī*, f., H., a hair-glove; *vide* Brush.

Godown of Water—*ghūnṭ*, f., H.; [*ghūnṭna*, to swallow].

Goor—*vide Gur.*

Goose-rumped—*tabar-gūn*, adj., *lit.* "axe-like," *i.e.*, wedge-like; said of a horse with triangular-looking quarters when viewed from behind; a great defect. A horse with *tabar-gūn* quarters is goose-rumped as well, and the quarters usually narrow to a point behind.

Gram—*chanā*, m., sing. or pl.: *vide* Feed.

Granulate, to—*angūr bharnā*, H.

Grass—*ghās*, f., H.: *dūb ghās*, f., H.: *khabal*, Panjabi.

Grass-cutter—*ghasiyārā*, H.; a cutter or a seller of grass.

Grease, to—*chiknānā*: *chupaṛnā*, gen., to smear thickly.

Grey—*sabza* or *sabzā*, P. H., grey with dark mane and tail: *nīla sabza* dark iron-grey: *sanjāb*, H. (from Per. *sinjāb*, the grey squirrel[2]) grey with the skin black and white in patches (the black patches on the skin are often noticeable only when the animal is wet): *lāl-sabza*, H., nutmeg grey: *surkha*, according to some a grey, or white, with white mane and tail, and a dark skin; according to others a nutmeg-grey, and according to one writer this is one of the radical colours, being of the hue of pure saffron, *vide* Colour: *boz*, T. (a term now obsolete in India), some kind of light grey: *aṣfar*, Ar., *lit.* "yellow" and *aṣ,hab*, Ar., nutmeg grey; *rummānī* in Baghdad colloquial (*lit.* scarlet, like the pomegranate flower) ditto: *azraq*, Ar., blue-grey (Algeria): *ash,hab*, Ar., white-grey, that is, grey exclusive of nutmeg grey: *vide* White, and Flea-bitten.

Grind—*dalnā* (coarsely): *pīsnā* (finely).

Gripes—*maroṛā.*

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1 "Gingering"; Indian dealers use a chilli.

2 Grey squirrel and *not* ermine. The white bellies of the *sinjāb* are sewn together separately from the backs and dotted with the black ear-tips.

GROOM—*sā,is*, subs.
GROOM, TO—*mālish karnā: vide* Rub.
GRUMBLING—*vide* Borborygmi.
GULLET—*ḥalq*, m., Ar.
GUM—*gond*, m., H. (gum Arabic) : *masṭaki* (mastic): *katīrā* (tragacanth) : *gogal* (gum gogal).
GUMS—*masūṛhā* or *masūṛā*, m., H.
GUR—*guṛ*, m., H., raw unrefined sugar.

H

HAIR—*rongṭā*, H., fine hair on the body of man or animals; *rom*, m., or *ro,ān* or *rowān*, m., sing., pl. *ro,en* ditto: *bāl*, m., sing. and pl., long thick hair of mane or tail, or of men's heads and faces.
HALF-BRED—*jurda*, P., by an Abrab sire out of a Persian dam.
HALTER—*nuktā*, m., H.
HAMES—*haslī* or *hanslī*, f., H. (*lit.* the collar-bone and also a gold or silver ornament for the neck).
HANDFUL—*unjal bhar* (double) : *muṭṭhī* (a fist full) : *ek unjal* (one open handful; also *lap*) : *chullū* (a single handful of liquid).
HARD—*ghoṛe kā badan gaṭhīlā ho-gayā* or *gaṭh-gayā.*
HARD-MOUTHED—*munh-zor: sīna-zor*, adj. (properly said of a hard-mouthed horse that touches its chest with its chin) : *bad-lagām : vide* Runaway.
HARNESS—*sāz*, m., P. : *aggal pichchhal kā sāz* (tandem harness).
HAW—*batāna*, m., the haw of the eye; the conjunctiva membrane.
HEAD—*sir*, m., H. : *sar*, m., P.
HEAD-COLLAR—*vide* Halter.
HEAD-ROPES—*agāṛī.*
HEADSTALL—*sir-duwālī* (of a bridle) : *vide* Halter.
HEART—*dil*, m., P.
HEAT-STROKE—*sir par garmī chaṛ-ga,ī: garmā-zadagī*, P.
HEEL—*khūnṭī*, heel of man or horse.
HEEL-ROPES—*pīchhāṛī*, f., H.
HEMP—*bhang* or *bhāng*, f., H. (leaves of Indian hemp); *sabzī* (ditto) : *gānjā*, m., H. (the dried flowers) : *charas* (the resin) : *vide* Tow.
HERRING-GUTTED—*āhū-shikam, lit.* "gazelle-bellied": *patlī peṭ-wālā*, H.
HICCOUGH—*fawāq*, Ar.: *hichkī*, f., H.
HIDE-BOUND—*jild khushk honā.*
HIGH-STEPPING—*dhamāl karnā*, to step high; so called from the noise made by the horses's feet; (*lit.* a kind of springing dance to a tom-tom, common amongst cowherds and low class Hindus; the dancer springs up and down on his own ground singing loudly).
HIGH-WITHERED—*vide* Withers.
HIND-QUARTERS—*puṭṭhā*, m., H. : *vide* also Quarters.

Hip—*kūlā*, hip: *gā,o kūlā*, adj., *lit.* "ox-hipped," *i.e.*, with ragged hips: *kam-kūlā* or *ek-surīn*, adj., with dropped hip, with one hip lower than the other: *singhāṛā kūlā*, adj. (*lit.* "with hips like the *singhāṛā* or water-nut").

Hives—*vide* Urticaria.

Hobbles—*muzamma* (for hind legs): *pā,on chhāndnā* (to hobble and turn loose).

Hog, to—*bābarī*, k. (Eng. ? to barber ?).

Hold, to—*peṭ rahnā* (of a mare or a woman, or any animal): *shikam-dār honā* (of animals): *vide* Foal.

Hole—*ghar*, m., H. (in stirrup-leather).

Hollow-backed—*vide* Saddle-backed.

Holsters—*qubūr*, f.

Honey—*shahad*, m., Ar.: *madh.*, m., H.

Hood—*kan-silā*: *vide* Clothing.

Hoof—*sum.*, m., P. (uncloven); *khur*, m., Hindi (cloven): *shākh*, m. (crust of hoof): *vide* Feet.

Hoof-picker—*sum-khodnī*, f.

"Horned"—*shākh-dar*, adj., said of a horse with a fleshy growth (like that not uncommonly found under the jaws of sheep and goats) on the head or elsewhere; a monstrosity and unlucky; is compared to a man with six fingers.

Horse—*ghoṛā*, m., H., and *ghoṛī*, f.; *guruḍ*, obs., H., a horse with a large yard, large testicles, and large houghs: *ghar ghoṛā nakhās mol*, Prov. "to buy a pig in a poke" (*lit.* the horse is at home but the price is fixed in the horse-market): *ghoṛā aur randī ṣubḥ dekhnā chāhiye*, "a horse and a 'woman' should be vetted in the morning"—(Saying).

Horse-fly—*kuttā-makkhī*, H.: *khar-magas*, P.

Horse-shoe—*vide* Shoe.

Horsing—*ghoṛī ālang lā,ī*, "the mare is in season."

Hough—*kūnch*, f., H.: *pīchhlā zānū*: *vide* Leg.

Humours—*khilṭ*, Ar. pl. *akhlāṭ*, the four humours of the body, viz., *balgham* or phlegm; *dam*, blood; *ṣafrā*, bile; and *sawdā*, black bile; these are also mixed up with "heat," "cold," "dryness," and "damp," which qualities are also found in medicines.

Hump—*kohān*, hump of camel or Indian ox.

I

Ill-shaped—*vide* Shape.

Indian Corn—(*baṛī*) *makā,ī*, f., H.: *bhuṭṭā*, m., H., the unripe heads (confused with *juwār*, large millet, the leaves and stalks of which are the fodder *charī*).

Indigestion—*bad-hazmī*: *jaw-gīrā* and *bād-gīrā* (in indigestion a horse appears to be suffering from rheumatism): *āb-gīrā* (also water in the foot from Laminitis): *vide* Dyspepsia.

INFLAMMATION—*sozish*, f., P.: *jalan*, f., H.
INTESTINES—*ānt*, f., H.; *añtri*, f., H.
ITCH—*khujlī*, f., H. (the feeling as well as the disease).

J

JACKAL—*vide* Wolf.
JADE—*maryal*, adj. (applied to a worn-out horse or bullock).
JAUNDICE (common in India)—*yaraqān*, m., Ar.
JAW—*jabṛā*, m., H.
JAWĀR—large-millet, *vide* Indian corn.
JIB, TO—*gāh-gīr honā* or *aṛnā*: *ḥārūn*, Ar. adj.: *ḥārūnī kardan*, Ind. Pers. MSS.
JIBBER—*aṛyal*, adj.
JOINT—*joṛ*, m., H.: *gānṭh*, f., H.: *girah*, f., P.
JUDGE—*vide* Eye.

K

KATEERA (*katīrā*)—*vide* Gum.
KEEPER (on reins)—*machhlī*, f., H. (*lit.* "a fish"): *chhallā*, m., H. (*lit.* a ring).
KEROSINE—*miṭṭī kā tel.*
KICK, TO—*du-lattī mārnā* or *chalānā* (with both hind legs): *lāt mārnā* (with one hind leg): *pushtak mārnā* (with both hind legs).
KICKER—*lattī-bāz; pushtak-bāz; lattar* (?)
KIDNEY—*gurda*, m., P.
"KITE-COLOURED"—*chil*, obs., of the colour of the Common Kite.
KNEE—*zānū*, m., P.: *ghuṭnā*, m., H.: *shutur-band* or camel-jointed; said of a horse with long fleshy knees like a camel; a defect: *vide* Capped-knee.
KUMREE—*kamarī*, f.

L

LAME—*lang*: *kuhna-lang*, chronically lame.
LAMENESS—*vide* Shoulder-lameness.
LAMINITIS—*sum kī tap*: *vide* Indigestion, and Shoulder-lameness.
LAMPAS—*tālū,ā*, m.
LANCET—*nashtar*, poet. *neshtar*, lancet: *pachhnā*, a barber's instrument for cutting nails and also for scarifying.
LARINGITIS—*khushka.*
LAUGHING-MOUTHED—*vide* Mouth.
LEAD—*sendūr*, H., red oxide of lead.
LEAD, TO—*tahlānā*, H., and *rol karnā*, Eng. (?) (to exercise by leading): *bāg pakaṛ-ke le-jānā* (lead by hand): *ḍoriyākar le-jānā* (to lead by rope).
LEAF—*pattā*, m., H.: *konpal* or *kopal*, f., H., young leaves.
LEECH—*jonk*, f., H.

"LEFT-FOOTED"—[Old-fashioned Muslims start on a journey, or cross the threshold of their houses, with the right foot first. A horse that enters a ford or crosses the threshold of its stable with the "left" foot first is an unlucky animal and is styled by some *chap-dast* or "left-footed." The proper signification, however, of *chap-dast* is "having the off-fore white" (unlucky), but *vide* under Stocking].

LEG—*hāth*, Hindī, and *dast*, P., and *yad*, Ar., fore-leg : *pā,on*, H., hind-leg, and *pā*, P., and *rijl*, Ar. (ditto) : *kamān-pā*, adj., *lit.* "bow-legged," is applied to a horse with the proper curve in the hind-leg; straight-dropped hind-legs were not admired nor very sickle-hocks. *Murgh-pā*, adj., *lit.* "cock-legged," that is, with straight-dropped hind-legs; a defect according to old authors: probably the old-fashioned swordsmen, who used thorn bits and *chār-jāma* or felts instead of saddles, found that the slightly sickle-houghed horses jumped off quicker: the term *murgh-pā* is sometimes, but incorrectly, applied to a horse with upright pasterns. For Swelled-legs *vide* Lymphangitis.

LENTIL—*masūr*, f., H., the edible lentil; a kind of *dāl*.

LEOPARD-SPOTTED—*vide* Spotted.

LEPROSY—*baraṣ*, the white spotted leprosy; *pes*.

LIGHT-MOUTHED—*ghoṛe kā munh narm hai.*

LIME—*chūnā*, m., H.

LINSEED—*alsī* and *tīsī*: *alsī kā tel* (linseed oil; in the bazars *til* or Sesamum oil is often sold as linseed oil): *vide* Oilcake.

LIP—*honṭh*, m., H.

LIP-STRAP—*bahādurī*.

"LIST"—*selī*.

LITTER—*līd*, f., H. (prop., horse-dung) : [*khād*, f., H., manure, in fields].

LIVER—*kalejī*, f., H. (of animals) ; *kalejā* (of man).

LIVERY STABLES—*argaṛā*, m., H. (also a riding-school, and a cab-stand).

LOCUST—*tiddī* or *ṭiḍḍī*, f., H. : *malakh*, m., P. (locusts are in some parts of India and in Arabia given to horses and cattle).

LOINS—*kamar*, f., P.

LONG-WINDED—*dūr-dam*.

LOPE—*gurg-davī*, P., obs. (*lit.* "wolf-run").

LOP-EARED—*pareshān-gosh*, *lit.* "scatter-eared."

LUNGE, TO—*lambī rassī se chakkar denā* : *kāwāk denā*.

LUNGS—*phephṛā*, m., H.

LYMPHANGITIS—*zahr-bād*, lymphangitis, œdema, anasarca, and sometimes erysipelas, *q. v.*

M

MADNESS—*dīwānagī*.

MAGGOTS—*kīṛe*, pl. of *kīṛā*, any insect or small crawling thing.

MAIZE—*vide* Indian corn.

MAKE MUCH OF, TO—*dilāsa denā* ; *thāpī denā*.

"MAN-EYED"—*vide* Wall-eyed.

MANGE—*chal*, non-contagious mange : *agan-bād*, contagious mange : *vide* Prickly-heat, and Itch.

MARE—*ghoṛī*, f., H. : *mādyān*, f., P.

"MARE-FACED"—*māda-rū*, said of a horse that has a narrow forehead and flat cheeks.

MARIGOLD—*gendā*, m., H. gen. : *phirkī*, f., H. (single) : *hazāra* (*gendā*) (double) : *gul-i ṣad-barg*, P.

MARK—*qashqa* or *qashqā*, T., the sect-mark on the forehead of Hindus; any white mark on an animal's forehead : *vide* Blaze, Reach, and Star : *dānt kī siyāhī*, mark on the teeth; also *manjan* (*lit.* tooth-powder made of charcoal).

MARTINGALE—*zer-band*: stops for—, *vide* Keeper.

MASH—*mahelā*, a mash properly of *moṭh* or the aconite-leaved kidney bean :—

> Māgh mahelā Sāwan karwā tel
> Bhādo khīr khilākar terā dil chāhe jahān ṭel,—

is a saying amongst Delhi horse-dealers.

MEAT—*gosht*, m., P. (meat is given to horses in frigid countries).

MELANOSIS—*bamhmī* and *kolās*.

MEMBRANE—*jhillī*, f., H.

MERCURY—*pārā*, m., H. : *sīm-ab*, m., P. : *zībaq*, m., Ar.

MILL—*chakkī*, f., H., hand-mill : *kal kī chakkī* (Eng., worked by bullocks) : *pan-chakkī*, water-mill.

MISCELLANEOUS—*vide* Scintillant, and Colour.

"MOLE"—*siyāh khāl*, a black spot on the coat.

"MOON-FACED"—*vide* Blaze.

MOON-STRUCK—*vide* Tetanus.

MOṬH—*vide* Mash.

MOUSE-COLOURED—*sor* or *sūr*, obs. : *mūshī*, "coloured like the field-rat."

MOUTH—*munh*, m., H. : *dahan*, P. : *bāchh*, f., H., the corner of the mouth : *khanda-dahān*, adj., with a deep laughing mouth : *vide* Light-mouthed.

MUCUS—*anw*, m., H., mucus specially that voided in dysentery : *gīḍh* or *kīchaṛ*, mucus from the eye : *renṭ*, f., H., mucus from the nose, snot : *khakhārā*, m., H. (from throat).

MULE—*khachar*, m., H., and *khacharī*, f. : astar, P.

"MULE-TAILED"—*astar-dum*, *vide* "Ass-tailed."

MUSCLE—*gosht*, m., P. (*lit.* flesh).

MUSTARD—*sarson*, white mustard, rape-seed, *sinapis glauca*, Roxb. : *tārā mīrā*, black mustard, *Brassica nigra* : *rā,i*, f., H. : *vide* Oil-cake.

MUZZLE—*thuthnī* or *thothnī*, the nose and mouth : *chīnkā* (*lagānā* or *bāndhnā*), a fastening for the mouth.

MYROBALAN—*har* or *halelā*, m., the Chebulic : *baheṛā*, m., H., Celleric : *anwalā* or *āmlā*, m., H., Emblic : *tir-phalā*, m., H., a mixture of all three kinds of myrobalan.

N

Nail—*mekh*, f., P.: *preg*, f., H.

Neat's Foot Oil—*pair kā tel*, m., H.

Neck—*gardan*, f., P.: *takhta-gardan*, adj., *lit.* "plank-necked," said of a horse with a coarse, stiff, unsupple neck and a head set on at a bad angle; *tasma-gardan*, adj., "strap-necked," the reverse of the former; said of a horse with a thin, wispy, and too supple neck; *fā,iq*, Ar., the place of junction of the head and neck: *vide* Arch.

Neem—*nīm*, m., H., the neem tree, *Melia azadirachta.* [A decoction of the leaves of the *nīm* and the *bakā,in* or Persian Lilac is a native remedy for sprains].

Neigh, to—*hinhinānā*, H.

Neighing—*hinhināhat*, f., H.: *shayha*, Ar.

Nerve—*'aṣab*, Ar.

Night-blind—*shab-kor*, P., Hindus.; *rataundhyā*, Hindi.

Night-blindness—*shab-korī*, P., Hindus.; *rataundhā*, Hindi; also *rataundhī.*

Nitre—*qalamī shora.*

Nose—*nāk*, f., H.

Nose-bag—*tobṛā*, m., H.

Nose-band—*nās-band*: *nakoṛā*, m., Panj.

Nostril—*nathnā*, f., H.: [*nathnī*, nose-ring].

Nux Vomica—*kuchlā*, m., H.

O

Oak-gall—*māzū*, m., P.

Oats—(*wilāyatī*) *ja,ī*, H.

Obstruction—*sudda*, P. and Hindus., an obstruction, especially in the bowel.

Œdema—*vide* Lymphangitis.

Oil—*tel*, m., H.: *kaṛwā tel* (of mustard, *q. v.*): *vide* Castor oil, Kerosine, *Til*, &c.

Oil-cake—*khalī*, Hindi, what remains after the oil is expressed; (mustard oil-cake is given to milch-cows and goats and linseed oil-cake to horses).

Ointment—*marham*, m., P.

"On and Off"—*damdana.*

"Onyx-eyed"—*vide* Wall-eyed.

Opacity in the Eye—*putlī*, opacity from a blow; [*putlī*, also = pupil of the eye; frog of the foot; a doll].

Opium—*afīm*, f., vulg. for *afyūn*, f.

Ophthalmia—*ghoṛe kī ānkh ā,ī.*

Over at the Knees—*ghuṭne āge ko jhuke hū,e.*

"Ox-hipped"—*vide* Hip.

"Ox-hoofed"—*gā,o-suma*, adj., said of a horse that has a hoof resembling a cloven hoof.

"Ox-withered"—*vide* Withers.

P

PACES—*langoriyā*, an artificial pace in which the horse canters, as it were, in long bounds: *ūnchī kūd*, the same style of pace but the bounds are short and the pace slower; *vide* Ambling.

PAIN—*dard*, m., P.

PALATE—*tālū*, m., H.

PANCREAS—*labbā*.

PANNEL—*gaddī* (of saddle).

PANT, TO—*hānpnā*.

PARROT-MOUTHED—*totī-dandān*, *lit.* "parrot-toothed": *tota-dahan*, adj., *lit.* "parrot-mouthed."

PARALYSIS—*fālij* (of part of the face).

PARTI-COLOURED—*vide* Blotched.

PASTERN—*gāmchhī*, f., H.: *khurda* or *khurd-gah*, P.: *rusgh*, pl. *arsāgh*, Ar.: *vide* also Leg for "straight-pasterns": *kachra*, a growth or swelling in the hollow of the pastern, considered incurable.

PAW, TO—*ṭāpnā* or *ṭāp mārnā*: *ṭāp chalānā* or *mārnā* (to strike with the fore-foot in anger).

PEPPER—*gol mirch* (pepper-corns): *pīpal*, m., H. (long-pepper): *vide* Chillies.

PERIOSTEUM—*haḍḍī kī jhillī*.

PESTLE AND MORTAR—*hāwan dasta*.

PHLEGM—*vide* Humours.

"PICK-ME-UP."—*vide* Feed.

PIEBALD—*ablaq*, Ar., piebald or skewbald, *q. v.*: *ablaq-i siyāh*, true piebald, *i.e.*, black and white: *vide* also Blotched.

PIGEON-TOED—*pair men andar kī ṭaraf tā,o hai*.

PIG-EYE—*sūr kī sī ānkh; billī kī sī ānkh*, *vide* Wall-eyed: *turk-chashm*, *lit.* Turk-eyed.

PINCERS—*zanbūr*, f.

PLAISTER, TO—*thopnā; chhopnā* (for walls).

PLUNGE, TO—*lambā,ī bharnā*: *chaukṛī bharnā* (to spring like a black-buck).

PNEUMONIA—*phephṛī ki bīmārī* (lung disease).

POINT—*khūbī*, P., any good point or good trait: *ḥusn*, Ar., any good point, that is, of outward shape: *vide* Defect.

PONY—*ṭaṭṭū*, m., H., and *ṭaṭṭū,ānī*, f.: *yābū*, P., T. (gen. implies a coarse pack-animal): *ṭāngan*, H., a hill-pony: *ghūnt*, a kind of hill-pony: *lissā ṭaṭṭū tāza ghoṛā* (native saying).

POPPY—*koknār*, U., the opium-poppy plant, *Papaver somniferum*: *post*, m., P., poppy-heads.

PORE—*masāmm*, m., Ar.

PORRIDGE—*ḥarīra* (made of many things).

PORT—*jībhī* or *jibbhī*: *zabāncha* (?).

POULTICE—*lubdī*, H., a mass of anything of the consistency of wet dough, a poultice, &c.

Powder—*safūf*, m., Ar., any medicine in powder; *buknī*, f., H. (ditto): *puṛiyā* (or *pūṛī?*), any small thing wrapped up in paper or leaves, and hence a dose in powder.

Prance, to—*nāchnā*, *lit.* to dance: *jhamaknā* in Behar.

Pregnant—*vide* Foal and Hold.

Prickly-heat—*khārisht* or *kharish*, gen., also mange, *q. v.*

Prophet's Thumb Mark—*Angūṭhā*, Panj.; *nishān-i angusht*, Pers.

Proud Flesh—*bad-gosht.*

Pulse—*nabz* (*dekhnā*), the throbbing of the blood-vessels: *nabbāẓī*, the science of feeling and understanding the pulse.

Pulse (grain)—*dāl; masūr; moṭh, q. v.; chanā* (grain), *vide* Gram.

Pumiced Feet—*vide* Foot.

Pupil of the Eye—*putlī*, *vide* also Opacity.

Purge—*vide* Drench.

Pus—*chor*, Hindī, pus, properly a sinus, *q. v.* (*chor*, a thief), *pīp* or *pīb*, f., H., pus.

Q

Qaṣīl—*vide* Fodder.

Quarters—*puṭṭhā*, m., H.; *kafal*, Ar. and P.: *sāghari*, local Urdu: *vide* Goose-rumped.

Quiet—*gharīb* (of horse).

R

Race—*ghoṛ-ḍaur.*

Race-course—*ghoṛ-ḍaur kā maidān*, gen.; *ghoṛ-ḍaur kā chakkar*, the course itself.

Racer—*ghoṛ-ḍaurī ghoṛā.*

Ragged-hipped—*vide* Hip.

Rasp—*retī*, f., H.

Reach—*shakīl* and *gharwāsh*, a reach when there is no white on the legs; unlucky; [*gharwāsh* is, *lit.*, "a weaver's reed"]: *vide* Blaze.

Rear, to—*alif honā: sīkh-pā honā.*

Refuse, to—*kudā,ī par phaṭnā*, to refuse a jump: *vide* Jib.

Rein—*rās*, f., H.

Resin—*rāl*, m., H.

Retention of Urine—*peshāb band honā.*

Rheumatism—*giṭhyā* or *gaṭhiyā*, m., H.: *bā,ī* (applied to many diseases; from *bā,oi*, f., H., "wind").

Rib—*paslī*, f., H.

Rice—*chāṅwal* (uncooked rice); *bhāt* (cooked rice): *birinj*, P., gen.: *birinj-i sāṭhī* or *sāṭṭhī* (Hindus., a red-skinned rice that ripens in the rains in "sixty days"): *dhān*, m., H. (in husk).

Riding—*rān-sawārī* (as opposed to riding on an elephant or in a camel-*kajāwa*).

Rig—*ek-anḍiyā*, adj. (objected to).

RING-BONE—*chakāwul*, m., ring-bone on fore-foot; *pushtak*, m., ring-bone on hind-foot; *gānā*, m., false ring-bone, ring-bone too high up to cause lameness.

RINGWORM—*dād*, f., H.

ROACH-BACKED—*shutur kohān* (*lit.* dromedary-humped, camel-backed).

ROAN—*chāl* or *chal*, T., some kind of roan, apparently a strawberry roan with red mane and tail; term now obsolete in India: *chīna*, also *chīnī*,[1] applied to a kind of roan, that is, to a bay or chesnut with small separate white flecks or spots. If, instead of flecks, the white is in splashes, it is *chambā*; in *chambā* the body may be of any colour, but the belly and the legs above the knees, &c., are white or splashed with white, and there is also white in the tail: *garrā*, a red uniform roan with red mane and tail: *garra-e chambā*, a red-roan splashed with white, *vide Chambā*: *garra-e kumedī*, red-roan with black legs.

ROAR—*sherdam karnā*.

ROARING—*sherdamī*, subs.

ROLLER—*vide* Boby-roller.

ROPE—*rassī*, f., H., *vide* Head-ropes, and Heel-ropes: *bāg-doṛ*, picketing rope.

ROSETTE—*kan-phūl*, m., H.: *vide* Boss.

ROUGH-RIDER—*chābuk-sawār*.

ROWEL—*phirkī*, f., H.

RUNAWAY—*ghoṛa bāg par phaṭṭā hai* (idiom).

RUB, BY HAND—*hāth se malnā*.

S

SADDLE—*zīn*, m., P.: *khogīr*, said to be identical with the *chār-jāma* or felt formerly used as a saddle.

SADDLE-BACKED—*zīn-pusht*, *lit.* "saddle-backed": *kachhī* (*lit.* of the country Cutch).

SADDLE-CLOTH—*namda*, m. (felt); *tahrū*, f. (ditto?): *'araq-gīr*, f.

SADDLE-COVERING—*bogh-band*, m., P.: *zīn-posh*, m.

SADDLE-FLAP—*pankhā*, m., H., *lit.* "fan": *dāman*, m., P. (saddle-flap).

SADDLE-STAND—*ghoṛī*.

SAL-AMMONIAC—*nawshādar*, m., P.

SALIVA—*rāl*, f., H.

SALT—*namak*. 1. Rock-salt, *saindhava*, the best of all salts. 2. Black-salt, *kālā nimak*, a preparation of sodium chloride and sulphuret of iron. 3. Earth-salts, called generally *khārī nimak*. 4. Bengal coast salt, called *pāng*. 5. *Sānchar*, non-crystallised salt: *jullābī namak* (Epsom salts).

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[1] In pigeons *chīnī* means "white" with numerous small "black" or "red" spots.

SAND-CRACK—*shuqāq*, m., Ar.: in Arabic also *namlah*.

SAVAGE, TO—*vide* Biter.

SCAB—*ṭhīkrī*, f., H., *lit.* "potsherd," is applied by stablemen to an unhealthy scab that will not peel off, concealing a wound that won't granulate.

SCARIFY—*pachhne denā*, to cut lines in the skin, as the three cuts on the cheek made by Arabs born in Mekkah: *vide* Lancet.

"SCINTILLANT"—*akhgariya*, adj. and subs. m. (from *akhgar*, "an ember"); said of a horse that emits electric sparks when groomed; objected to.

SCISSORS—*qainchī*, f., T., scissors or clippers.

"SCORPION"—*vide* Blaze.

SCROTUM—*foṭa*: [*kīs*, Ar.].

SCURF—*rūsī*, f.

SEASON—*ālang lānā*, to come to season.

SEAT—*āsān*, m., H.: *uskā āsān ḍhīlā hai*, "he has a loose seat": *jam-kar baiṭhtā hai*, "he sits close."

SEEDY-TOE—*sum men khushkī ā-gā,ī, lit.* "dryness has come into the hoof."

SENDŪR—red oxide of lead.

SESAMUM—*til*, m., H.: *vide* Linseed.

SHAFT—*bam*, f., H.: *bār-kash kī chūngī*, f., shaft-tug.

SHAPE—*ḍhang*, m., H.: *ṣūrat ki qabāḥat*, ill-shape, ugliness, or outward defect: *vide* Defect.

"SHEATH"—*ghilāf*, m., Ar.: *vide* Excrescence.

SHOE—*na'l*, m., horse-shoe: *koṭhī-dār na'l*, Panj., a plate of iron with hole in the middle, an all round Indian shoe: *gol-na'l* (ditto); also a bar shoe: *khūnṭī-dār na'l*, a shoe with calpins or one with thickened heels: *ṭhokar-dār-na'l*, shoe with clips.

SHOEING—*na'lbandī*, putting on new shoes; opp. to *khul-bandī*, pairing the hoof and re-shoeing with the old shoes: *bad-na'l*, adj., said of a horse that won't let itself be shod.

SHOULDER—*shāna*, m., P.: *gā,o-shāna*, adj., *lit.* "ox-shouldered," that is, with heavy shoulders or with forelegs placed too far back.

SHOULDER-LAMENESS—*sīna-band* or *chhātī-band*, adj., lame in the shoulder: formerly also applied to a horse with the unknown or undiagnosed disease of laminitis: [a horse with shoulder lameness, however, is lame in one leg only].

SHY—*bharaknā; ram karnā*.

SICKLE-HOUGHED—*vide* Leg.

SINEW—*vide* Tendon.

SINUS—*nāsūr*, a sinus, a fistula: *chor*, "vide" Pus.

SITFAST—*medkhī*.

SKELETON—*ṭhaṭhrī*, f., H. (*lit.* a bamboo frame): *pinjra*, m. (*lit.* a cage).

SKEWBALD—*ablaq*, also piebald, *q. v.*: *ablaq-i surang*, a chesnut-and-

white skewbald; *ablaq-i zarda*, a dun-and-white skewbald; *ablaq-i magasī*, a flea-bitten grey and a white; *ablaq-i garrā*, white-and-roan skewbald; *ablaq-i ḥinā,ī*, copper and white, &c., &c.

SKIN—*chamṛā*, m., H.

SKITTISH—*chanchal.*

SLIGHT-BUILT—*chharerā badan*, spare (in a bad sense of horses, but in a good sense of men).

SLING—*jhūlā*, m., H., *lit.* "swing": *ṭangnī.*

SLOW—*dhīmā*, H., *lit.* "dim": *maṭṭhā* or *maṭṭhar*,[1] H.: *bail kī ṭaraḥ chaltā hai.*

SNAFFLE—*qaza,ī*, f.

"SNAKE-TONGUED"—*vide* Dog-tongued.

SNIP—*arṣam*, Ar., a horse with a snip (properly speaking on the upper lip).

SNORT, TO—*farfarānā* or *pharpharānā.*

SNOT—*vide* Mucus.

SOAP-NUT—*rīṭhā*, m., H.

SOLE—*talwā*, m., H.

SORE-BACK—*ghoṛe kī pīṭh lag-ga,ī.*

SORE-MOUTH—*bāchhen lag-ga,īn: lagāmī*, f. (*honā*) (also applied to humans).

SORE-THROAT—*gal-suwā.*

SOUND—*hāth pair durust; be-'ayb.*

SPASMS—*vide* Gripes.

SPAVIN—*chapṭā*, a spavin far back, flat and not pointed, that seldom causes lameness: *haḍḍā*, bone-spavin: *moṭarā* or *motharā*, bog-spavin: *moṭarā*, according to some, is bog-spavin on the inside of the joint, while *bhabhūtarā* is bog-spavin above the joint and inside.

SPLEEN—*ghoṛe ke tillī paṛ-ga,ī* or *baṛh-ga,ī.*

SPLINTER—*phāns*, H., a splinter of bamboo, &c.: *kirich*, f., H., a splinter of wood or bone (also a straight sword).

SPOT—*chittī.*

SPOTTED—*phūlā*, adj., *lit.* "flowered," that is, with a white blotch or spot (*phūl*) on the quarters or thighs; objected to, especially by the Nepalese; white spots from saddle- or girth-galls are not counted: *phūlwārī*, a white (*nuqra*) horse with black spots of the size of a shilling; formerly valued by Rajas.

SPRAIN—*pay bhar-jānā*, filling of the back tendon: *vide* Strain.

SPUR—*kānṭā*, m., H.: *mamrez*, f., H., a corruption of Pers. *mahmīz*: *vide* Rowel. (The Eastern spur was the sharp corner of the flat stirrup-iron; hence *rikāb mārnā* = to spur).

STABLE—*isṭabal; ṭawela: thān* (stall).

STACK—*ṭāl*, m., H.: *ganjī*, f.

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[1] *Maṭṭhar bail* = a dull school-boy.

STALING—*salas-ul-bawl*, Ar., subs., and *salis-ul-bawl*, adj., diabetes or profusing staling.

STALL—*vide* Standing.

STALLION—*sānḍ*, stallion horse, but specially a bull; (*rānḍ kā sānḍ* = "a widow's bull"): *ghoṛī par ghoṛā ḍālnā*, to put a mare to the stallion.

STANDING—*thān*, m., H. (also stall); *mutālī*, that portion of the standing defiled by the urine.

STAR—*sitāra*, m., P., H., a star small enough to be concealed by the thumb-tip: *ṭipal*, m., Hindi (*lit.* "a dot,") a star too large to be covered by the thumb-tip: *qurḥah*, Ar., a star up to the size of a *dirham* (say a shilling); *ghurrah*, Ar., if larger than a *qurḥah;* also, however, a general term: *vide* Blaze.

"STARRED"—*sitāra-peshānī*, adj., "*sitāra*-foreheaded," *vide supra:* *aqraḥ*, Ar., marked with *qurḥah*, *vide supra*, and Blazed.

STEAM, TO—*vide* Foment: *senknā*, gen. to steam, foment, heat with pads, or hands warmed by the fire, or by a heated cow-pat: *sang-tāb k.*, to steam by plunging a red-hot stone in water: *āhan-tāb k.*, ditto, but with red-hot iron.

STEP, TO—*vide* High-stepping.

STIFLE—*qulāba* (stifle?).

STIRRUPS—*rikāb*, f., P., the iron: (*rikāb kī*) *duwāl*, f., H., stirrup-leather: *chāṅp*, f., H., the lock: *ghar*, m., H., a hole in the stirrup-leather.

STOCKING—*padam*, adj., H. (*lit.* "the red lotus,") is applied to a horse that has a marked stocking on any leg, that is, a white stocking with coloured hairs in it; not generally considered unlucky in India, but deemed unlucky by the Mughals and Persians: *gul-dast*, adj., *lit.* "flower-footed," with the near-fore white; *chap-dast*, adj., with the off-fore white; (it is unlucky to have white on the off-fore): (*Rangīn*, however, reverses these terms and defines *gul-dast* as having the near-fore white); according to one Indian writer a *chap-dast* horse is only unlucky if the white stocking reaches to the knee or higher and if there is also no white on the forehead: *arjal*, adj., Ar., said of a horse that has one stocking of any colour (white or other colour) on a hind leg; very unlucky; in Hindi *jamdūt*,[1] ditto [*lit.* messenger (*dūt*) of the God of Death (*Jam*); but according to some a horse with a white stocking on any leg is a *jamdūt*] : *pach-* or *pānch-kalyān* (*kalyān*, Hindi, = auspicious), adj., with four white stockings and a blaze: *shikāl*, Ar., in a horse, = having three legs distinguished by the whiteness of the lower parts, which is termed *taḥjīl*, and one leg free therefrom; or having three legs

[1] According to one Indian writer, who is probably wrong, *jamdūt* was a chesnut with four white stockings.

free from *taḥjīl* and one *hind*-leg so distinguished; or, according to another Arab authority, having the whiteness of the *taḥjīl* in one hind-leg and one fore-leg, on *opposite* sides, whether the whiteness be little or much; in India, it has the latter sense only: *mashkūl*, Ar., a horse so distinguished; (*shakīl, vide* Reach, is not used in Arabic): *muḥajjal*, Ar. (from *ḥijl*, an anklet), is applied to a horse with white stockings on all the legs, or on three; *i.e.*, on two hind-legs and one fore-leg; or on one hind-leg and two fore-legs; or on two hind-legs only; or on one hind-leg only; but not on the two fore-legs alone, nor on one fore-leg alone; as *ḥijl* is an ornament, a horse with both fore white, &c., is not styled *muḥajjal: muḥajjal-ul-arba'*, Ar., with all four white, which according to Tweedie is in Baghdad styled *mukhawwaz*, "waded or passed through water, or a ford": *muṭlaq-ul-yadayn*, Ar., with both fore white, and *muṭlaq-ul-rijlayn*, Ar., with both hind white; lucky only if there is also white in the forehead: *muṭlaq-ul-yasār*, Ar., with both near white;[1] lucky only if there is also white in the forehead: *muṭlaq-ul-yamīn*, Ar., both off white;[1] lucky: *siyāh-zānū*, H., P., black up to the knees; of bay or dun: "vide" *āṭhon gānṭh kumayt*, H., under Bay, and also Roan.

STOMACHIC—*vide* Digestion.

STOP (for Martingale, &c.)—*vide* Keeper.

STRAIN—*lachkā*, m., gen. *lachak*, f., H. (*ānā*): *moch*, f., H. (*ānā*): *vide* also Sprain.

STRAIN, TO—*kānkhnā*, in colic.

STRANGLES—*khobak*.

STRAP—*tasma*, m., P.

STRAW—*puwāl*. f., H.; also *pyāl: tinkā*, m., H., a single straw, a blade of grass, &c., a frond.

STRINGHALT—*jhunakbād*, that form is which the leg is raised with a jerk at each step: *suranbād* or *sarnel*, that form in which the leg is dragged behind.

STUMBLE, TO—*ṭhokar khānā*, H. gen., but *ṭhokar lenā*, specially for horses: *sikandarī*, subs., "stumbling" (in Persian generally gives the idea of falling).

SUGAR—*gur*, raw or coarse sugar (the produce of the first inspissation of the juice of the sugar-cane): *khānd*, coarse sugar (sugar clarified and the syrup then gradually boiled down to a hard consistence): *surkh shakar* (ditto in the Panjab; *Watt*, S 30).

SUGAR-CANE—*ūkh*, f., H. (thin); *gannā*, m., H. (thick): *paunḍā*, m., H. (also a variety).

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[1] These are the meanings of these terms in India. Some Arabs, however, maintain that *muṭlaq* means dark, *i.e.*, of the body colour, and that *muṭlaq-ul-yamīn* means having the off-fore dark and the other three white.

SULPHATE OF COPPER—*vide* Bluestone.
SULPHUR—*gandhak*, f., H.
SUPPOSITORY—*shāfa*, also a clyster-stick used by people instead of an enema.
SURCINGLE—*kotal-kash; bālā-tang.*
SURFEIT—*garmī-dāna.*
SURRA—*ṣara'*, Ar., *lit.* epilepsy, but applied to the well-known and fatal disease "surra"; it afflicts horses, camels, and cattle.
SWEAT—*pasīna*, m., H.: *pasīna nikālnā*, Tr., to sweat.
SWEAT-SCRAPER—*pasīna-kash*, m.
"SWEET OIL"—*mīṭhā tel, i.e., til*-oil.
SWELLING—*waram*, m., Ar.: *sūjan*, f., H.
SYNOVIA—*joṛ kā tel.*

T

TAIL—*dum*, m., P.: *pūnchh*, f., H.
TANDEM—*vide* Harness.
TEETH—*dānt ki turshī*, tenderness in the teeth such as is experienced after acids: *dūdh ka dānt*, milk-tooth: *dānt*, m., H., nipper: *dāṛh*, f., H., molar: *kukar-dānt*, *lit.* dog-tooth, a wolf-tooth; *chor-dānt*, ditto, but properly supernumerary teeth in the palate, of men: *ṣanāyā*, Ar., the central incisors, four in number; *rubā'īyāt*, Ar., four teeth after the *ṣanāyā; qawāriḥ*, pl. of *qāriḥ*, next but one to the central pair of incisors; *anyāb*, pl. of *nāb*, four eye-teeth, canine-teeth, tushes; *aẓrās*, pl. of *ẓirs*, Ar., molar teeth: *wāsiṭāt* (a word occurring in Indian manuscripts on horses and said to be Arabic; not found in Arabic writings), the same as *rubā'īyāt: vide* Mark.
TEMPLE—*kan-paṭṭī*, f., H.
TENDER—*pair ko māntā hai*, either to go tender on a leg or to feel it tender when pressed: *vide* Favour.
TENDERNESS OF THE TEETH—*vide* Teeth.
TENDON—*pay*, f., P.: *nas*, f., H.: *paṭṭhā*, m., H.: *vide* Sprain.
TESTICLES—*khuṣiya.*
TETANUS—*chāndnī-zada*, adj., afflicted by tetanus, *lit.* "struck by moon-light": *basta-dahan*, adj.: *qayṣar-zada*, adj.: *bād-i qayṣar*, subs.
THIGH—*rān*, f., P.: *shalwār* (*lit.* "loose drawers,") is by stablemen applied to the thighs of a horse [and by falconers to the thighs of a falcon]; *is ghoṛe ke shalwār achchhe hain* = "this horse has well-filled thighs touching each other": [*Shirwāl* and *sirwāl*, Ar. MSS., are Arabicised forms of *shalwār*, which some hold to be originally an Arabic word. The common modern pronunciation is *sharwāl*].
THIGHS—*langoṭ*, space between the thighs: *vide* Anus.
THOROUGH-BRED—*aṣīl*, adj., Ar.
THOROUGHPIN—*bā,opoṭī*, H.

THROAT—*gala*, m., P.: *vide* Gullet.

THROAT-LASH—*galtanī*.

THRUSH—*sum men ras utar-jānā*, to have thrush, *lit.* "fluid coming out of the foot."

"TIGER-EYED"—*sher-chashm* (*lit.* "tiger-eyed,") means "yellow-eyed"; a defect.

TIL, OIL OF—*vide* Sesamum and Linseed.

TOE OF HOOF—*ṭhokar*, f., H.: *sum bāhar kī ṭaraf phirā hū,ā* (turned-out toes; *vide* also Pigeon-toed): *pair men tā,o hai* (turns in, or turns out, the toes).

TONGUE—*jībh*, f., H.: *zabān*, f., P.: *sū,ī*, f., H., of buckle, *q. v.*

TOOTH—*vide* Teeth.

TRACE—*jot*, f., H.: *mānik jok*, trace-bearer.

"TRIPPLE"—*vide* Amble.

TROT—*kuttā-chāl*, f., H. (*lit.* dog's pace): *dulkī*, f., H., the ordinary trot, as used in *ekkas*: *gahrī*, trotting out, a fast trot in which the pony throws out the fore-feet: *lukka* (*raftan*), P.: *yurtama*, T.: (*yurtak*, T., trotter, obs. in India).

TROT, TO—*dulkī karnā*: *kuttā-chāl chalnā*: [a native device to make a riding horse that insists on cantering break into a trot is to seize an ear and pull it downwards].

TUG—*vide* Girth and Shaft.

TUMOUR—*rasaulī*, H. (also = capped elbow).

TURBINATE-BONE—*vide* Bone.

TURMERIC—*haldī*, f., H.: *ambha haldī* ("mango-ginger").

TURPENTINE—'*tārpīn*' *kā tel*: *ganda bīroza* (crude).

TUSH—*nesh*, m., tush: *gaj-dant*, adj., H., *lit.* "elephant-toothed," said of a horse with long projecting tushes: *khanzīr-dandān* or "boar-tusked," appears to be identical with the previous.

TWITCH—*pūzmāl*, f.; *gūsh-māl*, f.

U

UNBENT—*vide* Neck.

UNCASTRATED—*akhta na-kiyā gayā*: *nar ghoṛā*, entire.

UNDERHUNG—*shutur-dandān*, adj., *lit.* "camel-toothed," *q. v.*, that is, with the under-teeth projecting like those of a camel, &c.; [the camel, of course, has no teeth in the upper jaw].

URETHRA—*nā,iza*; also incorrectly the Yard.

URINE—*peshāb*: *peshāb kī tīragī*, subs., darkness of urine: *idrār*, m., Ar., in *Urdu* passing urine in abundance: *vide* Staling.

URINE, RETENTION OF—*peshāb band honā*; (a fanciful remedy was to write on the off-fore the letter *mīm*, and on the near-fore *jīm*, or, better still, to do so on the hind-feet also; the letters probably stand for *mūt jald*, "stale quickly;" [written on such a disrespectful place

the letters could not stand for the name of a Saint]: *qārūrā*, m., a bottle containing a patient's urine sent to a Muslim doctor for (visual) examination.

URTICARIA—*ghore kī pittī uchalnā* (hives?).

V

VALERIAN—*billī loṭan* or *bilā,ī loṭan* (so called from its effect on cats, which delight in its fragrance and roll about in their ecstasies), Common Valerian, *Valeriana officinalis*; this is dried and powdered and given to horses in "Surra," *q. v.*

VEIN—*rag*, f., P.

VERTEBRA—*mankā*, m., H.

VETCH—*māsh*, f., H.

VICIOUS—*bad-ẕāt*: *shāmūs*, Indian manuscript, Arabicised form of *chāmūs*, P., vicious, of horses: *markhanā*, adj., H. (*lit.* butting, a butter).

VINEGAR—*sirka*, m., P.

VULVA—*farj*, f., Ar.

W

WALK—*qadam*, in modern Urdu means "a walk," but in old Urdu it was a general term for several kinds of artificial amble, *q. v.*; *shāh-gām*, m. (a showy artificial walk; high-stepping and slow; now rarely seen; *vide* Amble).

WALK, TO—*qadam qadam chalnā*.

WALKING-EXERCISE—*vide* Lead.

WALL-EYED—*ṭāqī*, adj. (with one wall-eye; *lit.*, odd, not even): *chag̲h̲ar*, T., with two wall-eyes, also *ādam-chashm* or "man-eyed" (amongst some dealers means showing the white all round the iris); also *gurba-chashm* or "cat-eyed," but *vide* Pig-eyed: *sulaymānī-ānkh* or "onyx-eyed" (Afghan dealers); *bilaurī-ānkh* or "crystal-eyed" (of one or both eyes): *ek-manḍala-ṭaqī*, obs., "with one wall-eye": [one wall-eye is unlucky, but two are lucky].

WART—*masā*, H.; *vide* Excrescence.

WATER—*bāsī pānī*, "stale water," that is, water drawn from a well overnight and quite cold; opposed to *kū,ān-garm* or "well-warm" water that is, with the chill just off.

WATER IN THE FOOT—*āb-gīrā*, *lit.* water in the foot from laminitis; *vide* also Indigestion.

WAX—*mom*, m., P.

"WEAVE, TO"—*jhūmnā* (*lit.* to sway, as elephants, drunkards, trees in the wind).

"WEAVER"—*jhūmne-wālā*.

WEED—*ḍaggā*, m., H. (of horse or man).

WHEAT—*gehūṅ*, m., pl. or sing.: *qaṣīl*, f., or *khavīd*, young green wheat or barley, used as fodder.

WHIP—*chābuk*, gen.: *qamchī*, small riding whip.

WHITE—*nuqra*, H., *nuqrā,ī*, P., an albino horse, that is, a white or cream-coloured horse with pink scrotum and other fleshy parts pink, white hoofs, white mane and tail, white eyelashes, and sometimes white eyes: *nuqra-e khing*, apparently an old term for the same; *vide* Grey: *boz*, T., grey (a term now obsolete in India), was apparently by the Mughals applied to a grey horse that was practically white, or to a white horse with black hoofs and black eyes: *nuqra,e palangī*, white, covered by "leopard-like" spots: *surkha*, white with white mane and tail, and skin black (according to some), or a nutmeg-grey (according to others): *qānūn* or *kānūn*, a white horse with black list and black ears: *vide* also Star, Blaze, Stocking, and Grey.

"WHITE-FACED"—*safīd-peshānī*, adj., with white on the forehead: *vide* Blazed.

WHORL—*vide* Feather.

WIDE-BEHIND, TO GO—*kushāda-raw*, adj., "going wide."

WIND—*riyāḥ*, f., Ar., wind inside the stomach, *vide* Flatulency: *goz karnā*, H., to break wind, pass wind: *baṛe dam kham kā ghoṛā*, "a horse with a good wind": *dam jaldī ṭūṭ-gayā* = *jaldī be-dam ho-gayā*, "its wind was bad"; but *dam ṭūṭnā* also means "to breathe his last."

WIND-GALL—*bayẓah*, m., Ar., *lit.* "an egg," amongst Indian and Afghan horse-dealers a wind-gall.

WIND-SUCK—*dam-peṭ karnā*: *hawā pīnā*.

WISP—*kūchī* (*mārnā*); (also a wisp or brush for white-washing).

WITHERS—*mandaw* or *madaw*: *gā,o-kohān*, adj., high-withered, with withers high enough to be a defect, *lit.* "ox-humped."

"WOLF"—*gurg*, Pers., "a wolf," an obsolete Indian term for a horse coloured like a wolf or a jackal: for "Wolf-run" *vide* Lope.

WOLF-TOOTH—*vide* Teeth.

WOMB—*riḥm*, f., Ar.: *bachcha-dān*, m.

WORM IN THE EYE—*mūnjha*, H., *lak lak* (rare or obsolete).

WORMS—*kenchū,ā*, earth-worms or red worms; also called *jonk* or "leeches"; *vide* Bots: *jonktī*, thread-worms; *chunchunī* (ditto?).

WOUND—*zakham*, m., P. (*-khānā*, to be wounded): *zakhmī*, wounded.

Y

YARD—*ālat*, P., *lit.* "tool": *nā,iza*, the urethra, *q.v.*

FINIS

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